

Melbourne

THE
Australian Christian

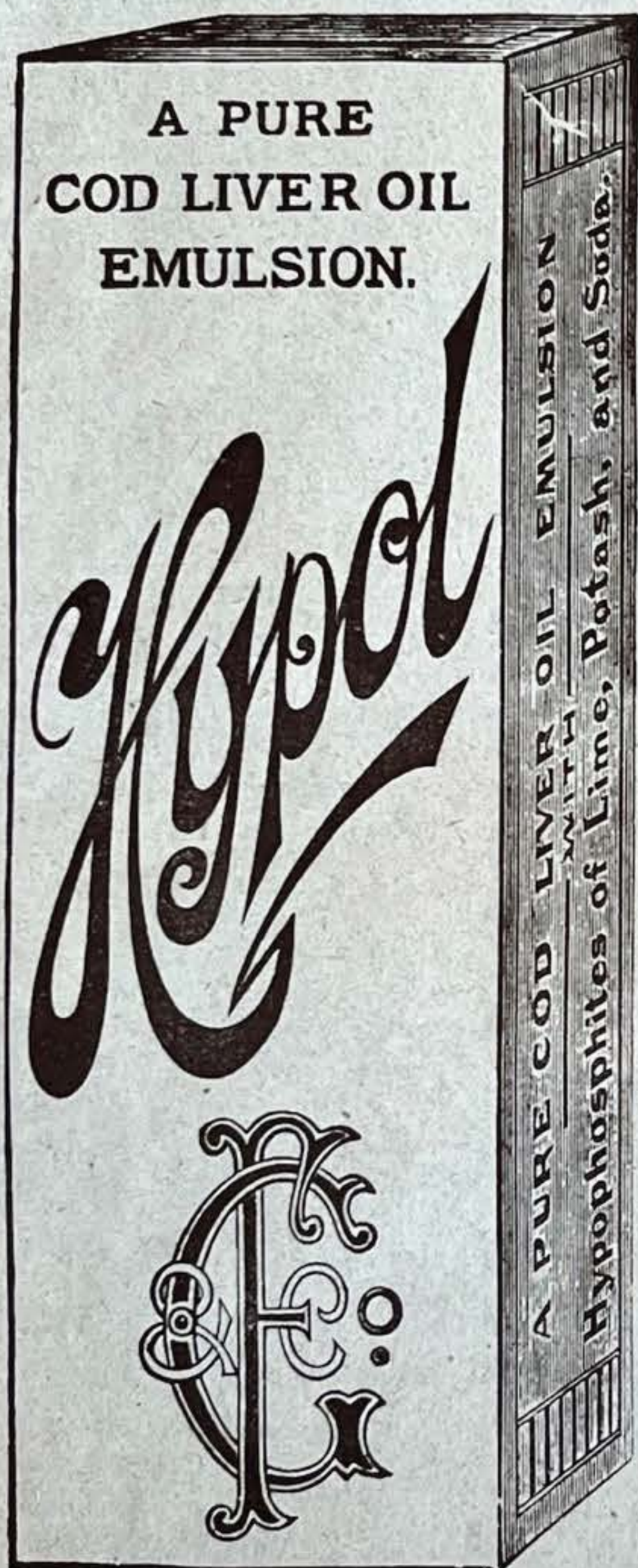
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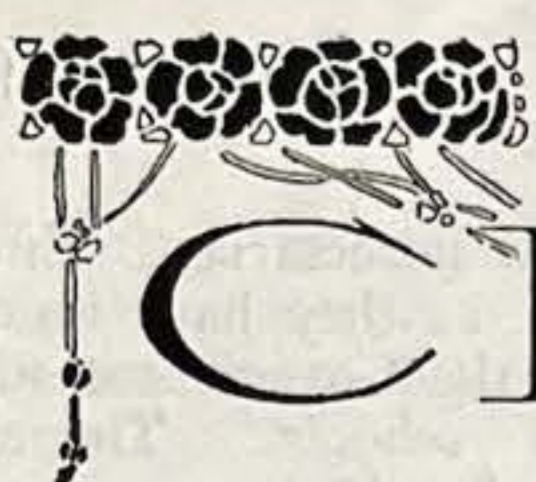
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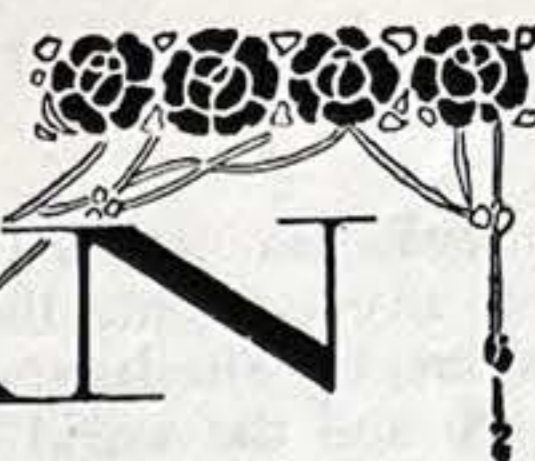
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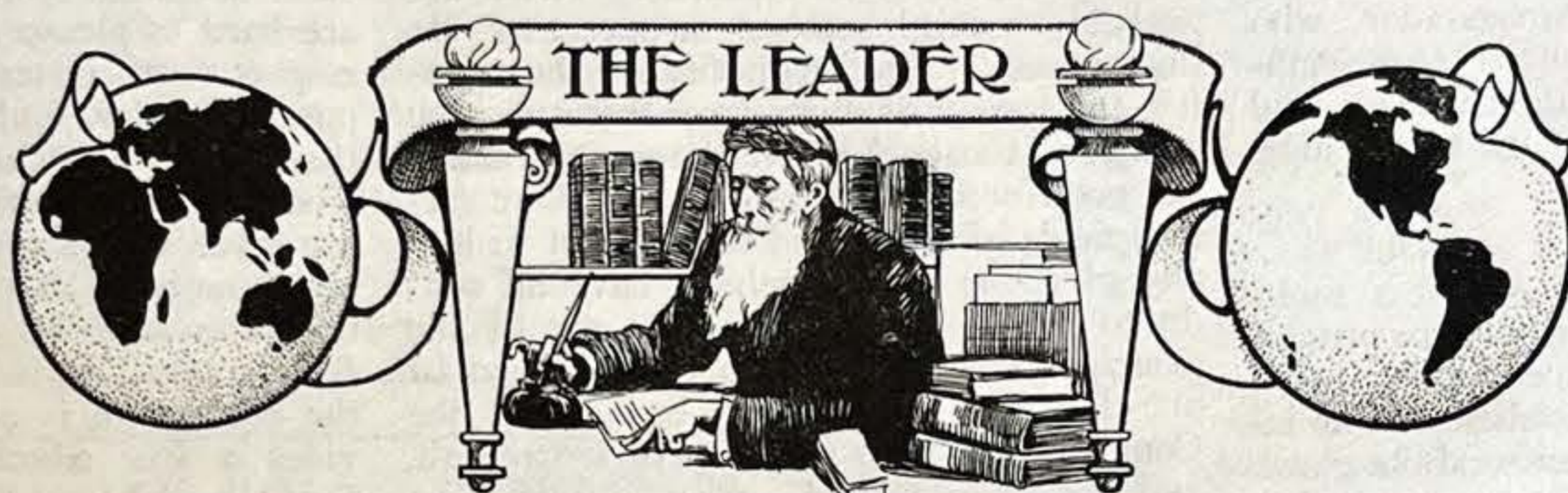
CHRISTIAN



Vol. XIII. No. 30.

Thursday, July 28, 1910

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. . . ."—
—Eph. 6: 4.



"... Bring them up in the nurture and admonition of the Lord."
2 Tim. 3: 15.

A GREAT MOVEMENT AND ITS INFLUENCE.

In our "Editorial Notes" of last issue reference was made to the World's Sunday School Convention. From what was then said some idea was given of the magnitude and importance of this wonderful gathering. In some respects it was unique in the history of Sunday School work. Indeed, we regard it as so significant that we feel that something more should be said about it, the more especially as fuller information has deeply impressed us with the possibilities of future good likely to accrue from the deliberations of this great assembly. It is now quite evident that the religious world is awakening to the realisation of the fact that Sunday School work has been kept in the background quite long enough. The old idea that the care and religious instruction of the young was a secondary element in church work is now about exploded. No doubt the old ideas still obtain in many quarters, and as far as practice is concerned there is a deplorable lack of efficiency in the methods of work at present in vogue. The signs of the times, however, indicate that the day is not far distant when Sunday School work will be lifted to a higher plane, when it will be demanded that the best we have shall be pressed into the service of educating the young in the principles and practice of the Christian religion. Already we can see that prominent and distinguished Christian workers are coming to the front and taking a more than passing interest in all that concerns Sunday School effort. This was one of the things required to lift the movement out of the old ruts and give it that prominence which its importance demanded.

Its significance.

The World's Sunday School Convention was not only significant in the direction indicated, but also in many others. It was significant of this, perhaps, more than anything else, that religion is still a vital force in the community. For some time past we

have had to bewail what appeared to be a general drift away from the Christian religion. There were many things that helped to create this impression. In the United States itself, we had come to regard the educational outlook as full of present and coming trouble. The religious element in the higher seats of learning, we were told, was fast drifting into a hopeless agnosticism. Destructive criticism was sapping the foundations of the Christian faith. How far this was true we were not able to judge, but all the same we were filled with gloomy fears. Now, like a refreshing breeze, comes the cheering news of a great Sunday School movement that seems destined to usher in a religious revival of no ordinary moment, and which, from its character, possesses all the elements of permanency. And not only is it a prophecy, but it is also a significant indication of the present feeling of the people in regard to religious matters. The remarkable series of gatherings recently held in Washington, U.S.A., are not indications of spiritual paralysis, but of enduring vitality. It has remained for America to teach the rest of the world the real importance of Sunday School work. Every British delegate left that Convention with the impression deeply rooted in his mind that he must conceive of the Sunday School movement on an immeasurably larger scale than hitherto he had done, and that Great Britain must swing into this movement for the promotion of world-wide Sunday School work with greater enthusiasm than had yet been shown.

7000 Bible Class men march.

One of the hopeful signs in connection with this Convention is given by the *British Weekly*. It says: "On one afternoon the House of Representatives adjourned an hour earlier out of respect to a march before the Capitol of 7000 Bible Class men, which was reviewed in front of the main steps. Their resolution of adjournment recapitulated their admiration for Sunday School work; and the document is likely

to become historic as the Magna Charta of the Sunday School." One of the British delegates remarked that if the House of Commons had done such a thing "the ordinary person could scarcely resist the feeling that the next item on the programme would be the end of the world." This march of the 7000 Bible Class men is without a parallel in the history of the world. As an object lesson to the people of America, and the world generally, it is of the greatest possible value. It speaks of men proud to wear their colors in broad, open daylight, and that Christianity is a religion for men as well as for women. Indeed, the religious movement among men in America, which has made such wonderful strides of late, is full of promise of future good. With such battalions fighting beneath the banner of the cross, there is the assurance of splendid victories being gained for Christ. Let it not be thought that the movement of which the Bible Class men formed a part was one only of sentiment. It gave evidence of its practical side when in one morning promises amounting to £15,000 were given to the work.

The aim of the movement.

The World's Sunday School Association, we are told, aims at promoting, improving and organising Sunday Schools throughout the world, especially in connection with missionary enterprise. Travelling secretaries and agents are placed in promising fields for the purpose of stimulating interest in the children. Robert Speer, one of the speakers at the Convention, gave in a sentence the aim of the Association. "We dare not leave," he said, "the destiny of any people in the hands of a religious organisation which prevents the free circulation of the Scriptures among the common people." This sentence, though referring specially to one religious organisation, yet exactly embodies the spirit of the Convention. This was its note—the systematic teaching of the Scriptures to the children of the whole world. It aims at the conquest of the

world to-morrow for Jesus Christ. It is impossible to over-estimate the importance of this movement. The hope of the future of the church and the world lies with the children. The children of to-day are the men and women of to-morrow. Their up-bringing in righteousness means the stability of nations. Statesmen like President Taft realise this, hence his presence and speech of encouragement at the Convention. Not behind him in giving encouragement was the British Ambassador, who held an informal reception of representatives to the Convention at the Embassy, and spoke most cordially in regard to the aims of the movement.

A world-wide influence.

It is reckoned by those who were present at the Convention that the result of the gatherings will be the transmission of an influence that will probably encircle the globe. That something of this influence may reach Australasia is the present object of our writing. We are aware that an influence transmitted by an imperfect report can never fill the place of an inspiration gathered by one's presence at great demonstrations. But it is something to know what others are doing—to know that they are planning to do great things. What has been said and done is a message to us, and should rouse us to activity. Let it be quite clear to us that no matter what others may do, the Christian church is responsible for the religious education of the children. We may try, and we think we ought, to get the Bible into our State Schools, but we must never dream that this alone will achieve the purpose in view. At best, this can only be regarded as supplementary to our great work. No person or secular society can take the place of the Christian teacher and the church. It therefore remains for us to place our Sunday School work on a higher level than we have hitherto done—to take it seriously and not lightly. A church's duty is not finished when it appoints a superintendent and teachers for its Sunday School and then leaves it, financially and otherwise, to work out its own salvation.

Elevate the teaching function.

We must get rid of the idea that the teaching function in our schools belongs for the most part to the young people of our churches. The teaching staff should include in its ranks the best men and women that our churches can supply. Elevate the function of teaching, and very much will have been done to give the Sunday School its proper place in the economy of things. The work of teaching the young is so important that it should demand of Christian men and women their unhesitating and entire devotion.

"The same light is broken into a thousand different hues by the flowers; so the same Bible yields different beauties when reflected from different lives."

Editorial Notes.

Home and Foreign Mission Days.

The Foreign Mission offering this month has been the largest yet made by our churches. The growth of the missionary sentiment is most gratifying, and we may reasonably expect it to continue. There are probably several causes co-operating for this success. The prosperity of the country, the spread of missionary literature, the energy of those who have the work in hand, the good news of triumphs gained in various fields of labor, and the support so loyally given by our preachers, have all conduced to this end. Probably one of the principal factors has been the adoption of one Foreign Mission day throughout the Commonwealth. In union there is strength, and the concentrated effort on the first Lord's day in July genders an enthusiasm that spells success. Our Home Mission Committees in the various States would be wise to imitate the F.M. Board in this respect. By the adoption of the same day for the whole country our churches everywhere would have the matter pressed upon their attention much more forcibly than at present. The Foreign Mission number of our paper is a credit to those who prepare its pictures and articles, and it is the subject of special comment in every church home. There is no reason why such an issue should not also be brought out every year in the interests of Home Missions, provided they were all taken up on the same date. It will be remembered that at last Federal Conference a committee appointed to report on the subject recommended the first Lord's day in March as a suitable time, but this did not commend itself to the majority of the State Committees. We would suggest the first Lord's day in February. The harvest is then over. Whatever slight disadvantages might be felt in some of the States would, we are sure, be more than counterbalanced by the advantages gained through united effort. In addition to the two great collections for missions, we now have an Education Sunday, and in at least two of the States a general offering is taken up annually for Conference building funds. As the brethren realise the benefit of this latter movement, the offering will no doubt become general. By a little arranging at the Federal Conference it should surely be possible to have these four offerings three months apart: Home Missions on the first Lord's day in February; Building Fund, May; Foreign Missions, August, and Education Day, November. In any case another effort should be made to find the most suitable date for a united Home Mission offering.

Injustice (?) to Roman Catholics.

Our readers will probably agree that three of the main features of the educational system in every State should remain. Our Government schools must be free,

compulsory and unsectarian. Efforts will again be made, as they have been repeatedly, to secure the Government support of denominational schools. The clergy of the R.C. Church will leave no stone unturned to attain their object. Any movement in this direction should meet with the determined opposition of every Protestant. We cannot conscientiously pay our rates or taxes to build up Roman Catholicism or any other sectarian system. Our R.C. brethren are hard to please. In some States out of respect to their scruples the curriculum is purely secular, and they at once condemn the system as "Godless," while in others where undenominational Scripture lessons are given they are still dissatisfied, and demand nothing less than the subsidising of their own schools. They claim that the refusal to do this is an act of injustice, but the contention is absurd. The State provides a free education for every Roman Catholic child, and the priest has in addition the free use of the school buildings in which to teach his denominational dogmas. Catholics and Protestants are placed on exactly the same footing. Where is the injustice?

The Foundation of Morality.

It must be admitted that the Roman Catholic has some reason in his argument that in order to make a child a good citizen moral as well as intellectual training must be given, but morality is not inseparably connected with Romanism. Criminal statistics do not indicate that Romanists are more honest or moral than Protestants, but rather the reverse. It is acknowledged that true morality rests on revelation. The child who is merely taught that if he steals he will be punished by his teacher or the law of the land when found out, is more likely to be a thief than the one who is taught that God forbids stealing, and that he cannot evade divine detection. The time has surely come when instead of keeping the foundation of moral teaching from the public schools of Victoria, Queensland and South Australia, these States should fall in line with the others. If the Bible is the source of all that is good and pure, and if it is to the best interests of the community that its children should grow up good citizens, then it follows that its great basic undenominational truths should be implanted in the youthful minds. The immense majority in favor of Scripture lessons, as shown by the recent referendum in Queensland, is a healthy sign, and we have but little doubt that a referendum in Victoria and South Australia would have similar results. There are a few who would not like their children to receive such lessons, and their scruples could be protected by a conscience clause allowing for the absence of their children during the time the lessons are being given. We admit there are objections that would occur to some, but on the whole, the use of Scripture lessons untinged with sectarian teaching appears to us the best solution of the problem. This certainly removes from the Roman Cath-

olic the strength of his opposition to Government schools, and appears to work with the least friction in the States where such lessons are used.

The Coming Conflict in N.S.W.

The Local Option poll to be shortly taken in N.S.W. is of more than local import, and the result will be awaited with interest throughout the Commonwealth. Fortunately the contest is one in which the forces of evil can gain no victory. The utmost they can possibly do is to hold their own. Should the advocates of righteousness lose in every electorate the number of licenses cannot be increased. But they will not lose. It is certain that reduction will be carried in a number of districts, but the opponents of the drink evil will not be satisfied with

this. They want nothing short of the cessation of the traffic, and it is confidently hoped that in some electorates the requisite three-fifths majority will be gained. This three-fifths majority is a most unfair handicap. It is undemocratic and unjust that 41 drinkers should have more voting power than 60 of the other class. However, this is the law at present, and until it is amended the electors must make the best of it. If in only two or three places No-License is carried, the result in the diminution of crime will be so marked that it must favorably influence following polls. We are pleased to know that our own brethren in the Northern State are in the front line of battle, and their influence will have no light weight in the conflict between the powers of light and darkness.

ciate everything that is bad with paganism, and we do so correctly. But let us not forget that even in paganism there were some elements of good, some glimmerings of light, some promise and potency of better things. Amid the gross darkness there lived some great characters who were feeling after God. Such men as Socrates, Seneca, Epictetus and Marcus Aurelius, whose souls in their aspirations rose far above the levels of heathenism.

A higher type.

Cornelius, I imagine, belonged to this nobler class. He is the embodiment of higher longings. His soul is not satisfied by the husks of paganism. His moral intuitions make him painfully conscious of the horrible wrong of the surrounding life, and enable him to see the impotency of that religion which deified the forces of nature, patronised the vilest vice, and called upon its disciples to prostrate themselves before senseless idols. His mind struggled out rather to the Great Unknown, whom he could not see, whom he could not understand, but whom he felt must exist. There he is, this noble man, reaching out in the darkness, longing, hungering, thirsting, groping, aspiring for the knowledge of the Eternal.

Does any one ever aspire thus for God and not find him? Because Cornelius the pagan made the best of the best that his day and generation had to offer and yet aspired for something better still, God's hand reached down and led him into that knowledge for which his heart craved. His great opportunity came when he was brought into contact with the life and religion of the Jewish people. This introduces us to the second stage of his development.

Cornelius the Jew.

2. Cornelius the Jew.—The imperial authority placed Cornelius over one hundred Italian soldiers, and in company with others, sent him to Palestine, to help keep in check the turbulent spirit of the Jews, who felt great irritation under the Roman Government, generous as it was, and who were frequently in revolt. This brought him into contact with a type of religion infinitely above the paganism of Rome, and a type of life which, in spite of its deficiencies, was a vast improvement upon that to which he had been accustomed.

When Pompey, many years before this, visited the temple at Jerusalem, he expected to find there an image of Jehovah, the God of the Jews. Imagine his astonishment when he found the holy place empty of any such image. No heathen image there. No senseless idol there. But God's name and presence were there, nevertheless. Pompey must have pondered much over that imageless temple. Certainly Cornelius did. He was not slow to perceive that the monotheism of which that temple was the symbol, with its purity and spirituality, was far above the debasing polytheism of Rome. Here is the very God for whom his soul



Cornelius: A Study in Aspiration and Growth.

By C. M. Gordon.

Several Roman centurions are mentioned in the Christian Scriptures, and they all appear to be fine men, straightforward, manly fellows, so far as we know of them. Most prominent and splendid of them all is Cornelius, centurion of the Italian band at Cæsarea. He lives in the sacred record as a shining example to both sinner and saint. Behold him starting out in early life amidst an unfriendly environment; travelling out into broader avenues of opportunity; always seeing the best in his surroundings; always giving the best of his own life to help and elevate his surroundings; discharging, according to the measure of his knowledge, his obligations both to God and man; coming up out of darkness into light; moving up through successive stages into wider knowledge, riper experience, richer achievement, until he stands before us in the splendor of his Christian manhood.

Cornelius the pagan.

True it is that in the New Testament we have but a few verses dealing with a special period of this man's life, and it may be thought extravagant to assume all that we have done in regard to his character. But sometimes a whole biography is comprehended in a brief sentence. And certainly if we read these few verses concerning Cornelius in the light of their suggestiveness, we shall learn much more of him than what is actually written. There are three well defined stages in his life.

1. Cornelius the Pagan.—This takes us back to the first period of his life. He is

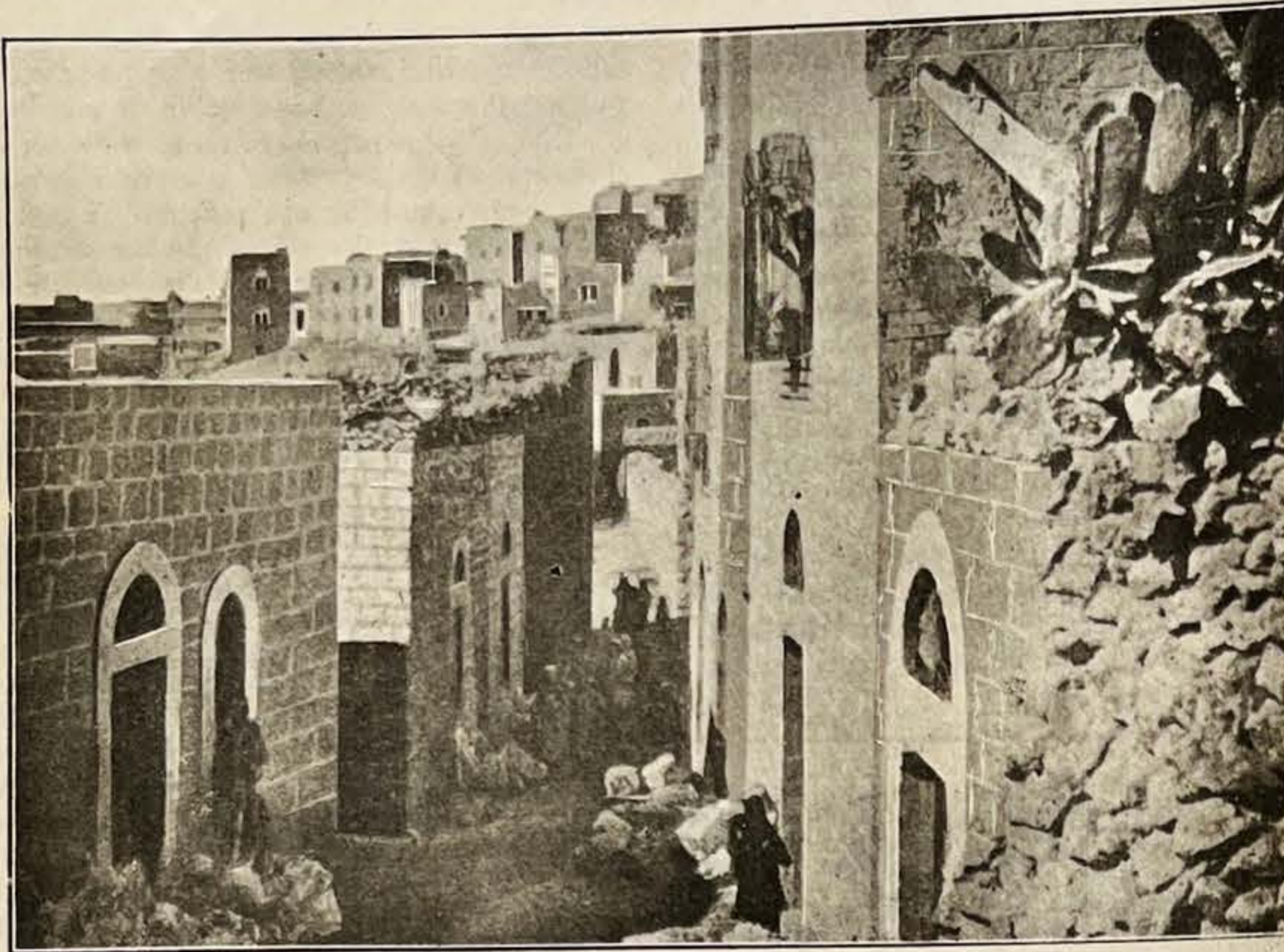
undoubtedly a Roman, living probably in Italy. These conclusions are favored by his Latin name, and by the fact that when he appears in New Testament history, he is captain of an Italian band of soldiers.

Roman conditions.

From the fact that Cornelius is a Roman we can assume with a fair degree of probability the circumstances of his early life. He lived at a time when the elements of social decay had laid firm hold upon the Roman people. As a member of a typical Roman home, he would know no home life as we know it. His mother, ruled by a cruel and autocratic husband, was not much better than a slave among slaves. Had he been born a weakling, he would, in all probability, have been cast out to die from exposure, or to be torn by wild beasts. As a boy he would witness the shocking cruelties of the period—the rigors and barbarities of the slave system, the unnatural horrors of gladiators in the amphitheatre. He would be forced into contact with the most debasing immorality. In the Roman Pantheon he would be made acquainted with the gods of many nations, but not with the God of Israel.

Roman worship.

At this period Cornelius was a pagan religiously. If he worshipped at all, Jupiter and the other Roman divinities were the objects of his worship. We usually asso-



A Street Scene in Bethlehem.

This little town bears as one of its titles the appellation of "The City of David" (Luke 2: 4), for Bethlehem and its neighborhood was the scene of his earliest associations and also the home of his nearest kindred. Bethlehem is a household word wherever Christianity is professed, and year by year as Christmastide comes round, the thoughts of countless millions are turned towards this far-away Judean village, one of whose quaint streets we see in this view.

had been groping through the years of his pagan darkness; the God who alone could fill up the measure of his soul. How eagerly Cornelius embraced him!

His Judaism.

There is something very suggestive in the Scriptural statement of the characteristics of Cornelius. Observe that these characteristics are spiritual, not ritualistic. It is not said of him that he wore phylacteries, or that he gave heed to the externalisms of the Jewish system. Does this not suggest that Cornelius with a fine spiritual penetration saw right into the heart of Judaism, that he distinguished between the temporary and ritualistic elements of the system and its great moral and permanent features? He detected and rejected the traditionalism and burdensome forms of the religious leaders. He swept aside the miserable husks and the unauthorised elaborations of rabbinical interference and hypocrisy, and laid hold upon those grand spiritual realities which distinguish Judaism as by far the loftiest religion of the world prior to the introduction of Christianity.

You see, then, what a splendid man Cornelius is. He had seen the best that paganism had to offer and had made it his own. Now he sees the very best that Judaism has to give, and he makes that his own. His soul is always responsive to the call of the highest. This is an unfailing characteristic of the noble life. For such a man God has in reserve nothing less than the very best. And so we are not surprised, when next we see Cornelius, to find Christ knock-

ing at the door of his heart. This brings us to the third stage of his growth. From Cornelius the pagan to Cornelius the Jew to

Cornelius the Christian.

3. Cornelius the Christian.—We listen with astonishment to the message of the angel: "Send men to Joppa, and call for one Simon, whose surname is Peter; he shall tell thee what thou oughtest to do." We thought Cornelius good enough as a Jew. He was "a devout man." His heart was in tune with the Infinite. He was reverential and worshipful, and his aspirations were heavenward. He "gave much alms to the poor." His religion was outward as well as inward. Because he loved God, he loved his neighbor as himself. "He feared God with all his house." And his household included not only wife and children, but also servants and soldiers. There was an altar in his home. He "prayed to God alway." A man of the housetop. A man who acknowledged his dependence upon God. A man who delighted to commune with the heavenly Father. Moreover, he was of "good report among the Jews." The Jews as a general thing hated the Romans and their representatives, and the fact that Cornelius so lived as to win the respect and admiration of the people over whom he ruled is the crowning testimony to the excellence of his character. How he puts to shame many of us Christians! Then why should he become a Christian?

Higher and better.

Because Christianity is the highest religion within the reach of our thought. It

is more wholesome, more pure, more spiritual and more redemptive than Judaism ever was or ever could be. Every noble soul aspires, not to the second best, but to the very best.

Because, while Cornelius was an exceptionally good man, he was still capable of being a better man. Wrapped up in that magnificent nature of his were splendid possibilities still undeveloped. It needed the presence and inspiration of Jesus Christ in the heart to call out all the fine resources of his life.

Because, while Cornelius was a good man, he, nevertheless, felt a keen sense of his deficiencies. There was no self-righteous pride in his heart. Like all great souls he was more conscious of his demerits than of his merits. He felt that before any tribunal based on absolute rectitude, he would be weighed in the balances and found wanting. In other words, Cornelius needed a stronger security than Judaism could give him. He needed that sense of security which comes through a strong faith in the redemptive work of Jesus Christ. He needed that unclouded assurance and hope which belongs to one only when his feet are planted firmly on the Rock of Ages.

His acceptance of Christ.

And so, how his soul leaps forward to meet Jesus Christ! He responds to him just as the flower responds to the sunshine; just as the longing heart responds to the touch of love. It were a thing impossible for such a man as Cornelius to stand before the opened doors of the kingdom of heaven and not enter. Peter's evangel introduces him to both a perfect Saviour and a perfect Ideal. The Saviour—Christ. The Ideal—Christ. A Saviour who can save to the uttermost. An Ideal who can engage to the uttermost all the moral and spiritual powers of his nature for all eternity. The great and good and perfect Christ thrills his heart as the soul of the musician is thrilled by the touch of genius. Unhesitatingly, eagerly he accepts him, is buried with him in baptism, and rises to walk with him in newness of life. And then he goes, this splendid man, onward and upward, ever. Always in pursuit of the highest. The best in paganism; the best in Judaism; the best in Christianity—such is the ascending gradation of his life. Aspiring ever; achieving ever; with his vision always fixed on

"That untravelled world, whose margin fades
For ever and for ever when we move."

Aspiration and achievement.

Brethren, let us take to heart the lesson that Cornelius teaches us: Aspiration and achievement. Higher aspiration and higher achievement! Onwards and upwards, ever. The gospel must be a perpetual dynamic in our hearts. Are we satisfied with our lives? God help us if we are. Have we exhausted our ideal? God help us if we have. Thorwaldsen, the famous Danish sculptor, once showed his friend a splendid creation of his

own hand. In fervent admiration his friend said to him: "You have reached perfection there. You cannot surpass that." "Nay," answered the sculptor, "I can achieve something better still." Ten years later the friend was invited once more to the sculptor's studio to view another masterpiece. Thrilled as he gazed upon it, he said to Thorwaldsen: "Surely you cannot hope to produce anything better than that." "No," replied the master, "I feel that I cannot achieve anything better. I have reached my ideal, and now my genius will cease to grow."

But we have not reached the ideal, and our genius for spiritual progress will never cease to grow unless it is murdered by a suicidal satisfaction. It will cease to grow if we cease to aspire. Let us feel the compulsion of the heavenly ideal! We are standing on the foothills only, of the mountains of eternity, whose summits are lost in the infinitude of God's perfection. We have not already obtained, nor are we already made perfect, but thank God we can press on. Let us move up the heights, then, responding always to the call of the highest, the Christliest, the heavenliest.

South Australian Letter

By D. A. Ewers.

We are in the depth of mid-winter, but Adelaide is generally bright. Our railways are in no danger of accidents through fogs, and although the weather is cold, it is crisp and not unpleasant. After my trip to England and America I have learned to appreciate more highly the Australian, and especially the South Australian climate. There are Australians who live in Canada and appear to enjoy it, but three days in the beginning of last December quite satisfied me. I had a longing to see snow, but as the train whirled along over the vast agricultural areas of Alberta and Saskatchewan, all white with snow as far as the eye could reach, I saw enough to last me the rest of my natural life. Be it ever so humble, there's no place like Adelaide!

Missions in winter.

Our Baptist brethren here are conducting mid-winter missions in nearly all their churches. I have not heard much about them, but should think this is not the best time of the year for that purpose. The home fire-side on a winter's night is very attractive. These missions last as a rule, I understand, for ten days. Our American brethren, like our own Australian evangelists, have found by experience that it generally takes about that time to arouse an interest. Meetings there usually last for a month or more. Of course if a community is worked up with a series of preliminary meetings, as in the case of the Alexander-Chapman missions,

the harvest may be gathered in a shorter time.

Approaching Conferences.

The State and Federal Conferences are now looming up. Adelaide is expecting a great influx of visitors at this the first Federal Conference of our second century's history. The presence of Bro. Rains, too, will increase the interest. Bro. Rains is one of the missionary enthusiasts and experts of the world. It is not so well known that he has "dedicated" several hundreds of church buildings in America, more than any other man now living among us. I don't think that American custom would commend itself to the Australian brethren. When the chapel is opened, the preacher who is called to "dedicate" endeavors to raise the amount of debt still remaining by appeals to all present for donations or promises, and often succeeds. But it is as a missionary worker that he is best known. As the secretary of a society with an income of sixty or seventy thousand pounds a year, and employing some hundreds of missionaries in India, China, Japan, Equatorial Africa, Hawaii, Philippine Islands, Cuba, Tibet and Turkey, he is in touch with all the great missionary problems. Unless I am mistaken, his addresses at our great Conference gatherings will be the feature of the occasion.

Talking of missionary work, it now seems evident that in each of the States the F.M. offering this month has been a record one. I feel satisfied that South Australia will exceed the £700 set before her as the objective for the year. Of the thirteen churches about the city, nine report a total offering of £311. I have not heard what the others gave. Of the country churches I have only heard the contributions of four, which amount to £83.

Not comprehensive.

I have been reading W. T. Moore's "Comprehensive History of the Disciples of Christ," recently published by the Fleming H. Revell Company in America. It is a large volume about 9½ inches by 6½, and with 830 pages. Of course the author looks at everything through his own spectacles, which are quite different from those of, say, David King, Benjamin Franklin, or even J. W. McGarvey. Nevertheless it is an ably written and valuable book, and will have a place on my shelves by the side of Richardson's "Memoirs of A. Campbell." W. T. Moore knows how to write in an interesting way, and there is not a dull page in all the 830. In his references to the work in England I am afraid he scarcely does justice to the work of King, Wallis, and the majority of the laborers there. He views these from the standpoint of the American workers in that country. Personally I feel it was a great mistake on the part of our American brethren to send missionaries to England, and that the results have by no means justified the expenditure. However, if any of my readers think otherwise, I

won't discuss the matter. This is just my private opinion. In a "comprehensive" history I fully expected to find some account of the work in Australia and New Zealand, but the references to our country are of the slightest. Here is all he says (page 598):—

In the line of progress Westward from the United States Australia had received the primitive gospel, and the work there had begun to progress with rapid strides. H. S. Earl, an American evangelist, began to preach to crowds in various cities, and he was soon followed by another American evangelist, and through their instrumentality the cause in Australia became not only finally established, but it soon became a most influential religious factor in that country.

He proceeds to say that "a fuller notice of the work outside of the United States will be given in a subsequent chapter," but it appears to have been overlooked. Notwithstanding these defects, the work is a fine one, and I have learned a great deal from it. It contains photos of the prominent brethren of the past and present in America, and much information to be found in no other books that I have read. I would recommend it to my preaching brethren and to all others who desire to understand the difficulties, successes, and present-day problems of the cause in the United States. Its study should enable us to avoid some of the mistakes, and otherwise profit by the experiences, of the men who have done so much for primitive Christianity in the great republic. The published price in America is 14/6. I dare say the Austral Publishing Co. would order it if directed.

On names.

I see T. Hagger, J. Inglis Wright and T. J. Bull have been expressing their ideas about the use of the word "minister" by our preachers. I confess it does not seem to me a very important matter. But really it is a little difficult to find any name that is entirely unobjectionable. Some object to calling a preacher "the minister" of the church because the elders and deacons are also ministers or servants of the church. Others object to calling him "the evangelist" of the church because there are frequently others who preach the evangel. In Mile End, for example, there are two or three others who sometimes preach besides myself. And it is certain that the one expression is quite as unscriptural as the other. Personally I prefer the term "preacher," but that is only the English for evangelist. I heartily dislike "Rev." The old-fashioned "Mr." is good enough for me, but when I told Bro. Maston this once he reminded me that "Mr." is also unscriptural, and that we never read of Mr. Paul or Mr. Simon Peter. What am I to do for a name or a title? In this State the outside public and press generally speak of our preachers as pastors, and I frequently receive letters addressed to "Pastor D. A. Ewers," and even our own brethren in South Australia use this term sometimes. I don't like "pastor." We have two other

pastors in the church I preach for already. As a matter of fact I *am* a pastor, a minister, an evangelist, and a preacher, to say nothing of being an elder, a shepherd, a bishop, an overseer and occasionally a deacon. I have no wish to use any of these expressions in an exclusive sense, but what am I to do? Am I to wander through the

world a nameless being so far as my position in the church is concerned? It is all very sad. Almost as sad as these good brethren, two of whom I know well and love dearly, solemnly discussing which is the right term not to use. There,—I've put my foot in it now!
Mile End, July 21.

No-License in N.S.W.

By H. G. Payne.

Continued.

Also, we have a case of a man whose home consumption had increased, while his total consumption was very much less. These are mentioned, not as the average, but as exceptional instances. It may be that half a dozen such cases could be discovered in larger centres.

On the other hand, and especially in the districts that have had No-License for a lengthened period, we have numerous reports of decreased home drinking, and of men who with the closing of the bars have ceased to use intoxicants altogether. Rev. Currie, of Balclutha, reports: "We have no drinking in the homes. In a few cases the paterfamilias takes a little regularly in the home now, just as he did before No-License. But the great bulk of the people who formerly drank a little occasionally in the hotels on sale days and of an evening, don't drink at all now."

Stirling, in the Bruce electorate, reports: "Many people who drank before still keep liquor in the house, but I am satisfied that there is less home drinking now."

So far from it being true that the liquor formerly consumed in hotels is now drunk in the homes, we have instances by the half dozen from almost every parish of men who have ceased to drink since No-License came into force. For instance, Waihi reports that many men given over to drunkenness under license have been absolutely reclaimed and are now respectable citizens. This tallies with the decreased consumption reported above.

Drunkenness, Crime, and Drink Caused Offences.—Magistrates' courts and police districts have no connection with the boundaries of electorates, and cases tried in, say, Invercargill or Gore, may have come from the license electorates near by, so that a scrutiny needs to be made of all cases to ascertain what number actually had their origin within the "dry" area.

Here the replies have all the same story to tell.

The returns of the Masterton Magistrates' Court for the first six months are as follows:—

	License.	No-License.
Drunkenness	141	19
Having no means of support	9	2
Obscene language	8	1
Prohibition orders	13	2
Assault	20	4
Resisting police	8	0
Theft	18	11

There were no breaches of the Liquor Act recorded in the six months of license, but 31 under No-License. (Sly grog, 8; illegal dealing in liquor, 4; sending liquor into the No-License area without notice, 19. The third quarterly return for convictions for drunkenness in Masterton under No-License is to hand. "This completes nine months, and gives a total of 30 convictions as against 200 for a like period in the previous year under license. A reduction of 85 per cent. 19 of the 30 got drunk in licensed areas, and came into Masterton when drunk." So Masterton had only 11 cases—a decrease of 94.5 per cent.—H.P.)

Invercargill Supreme Court returns show that since July 1st, 1906, when No-License came into operation, there were seven convictions on matters that arose in the No-License area of Invercargill, only one case being serious. This is just half the convictions for the corresponding license period over the same district, and the offences were more serious.

In Gore (Mataura electorate) the returns are as follows:—

	Last License Year.	No-License 1908	No-License 1909
Drunkenness	80	40	25
Prohibition orders	25	9	1

The Gore police district takes in part of a license area with four hotels, from which most of the cases in 1908 and 1909 came. Of the 25 cases of drunkenness in 1909, only about six came from the No-License area.

These are typical of all the reports. In every case we have "Drunkenness is largely decreased." "There is scarcely a case of drunkenness now." "There is, of course, a marked absence of drunkenness." The record for Balclutha it that, for the last four years, only one arrest was made of a Balclutha resident in Balclutha for drunkenness. The total arrests for drunkenness since 1906 have been nine. Of these five were arrested on the railway station as they landed from the train, and three were arrested in 1907 in Stirling, which then had an hotel. Also, we do not hear of any home drunkenness taking the place of public drunkenness. Many parishes report that they have no crime or offences arising from drink.

The Moral Tone.—The reports upon the moral tone of the community are also un-

animous and emphatic. Rev. R. M. Ryburn, of Invercargill, writes: "The insinuation that No-License produces hypocrisy, or perjury, or slander, is grotesque, ridiculous, contemptible and absolutely false. The moral tone of the community is distinctly higher." Rev. G. B. Inglis, of Ashburton, says it is absurd rubbish to say that No-License produces hypocrisy, perjury, or slander. "According to substantially all our judges, magistrates, and police, liquor cases in licensed or unlicensed areas always bristle with perjury." Similar replies come from other electorates.

To be continued.

Doctor Bartoli's Testimony.

Giorgio Bartoli, now in America, is a converted ex-Jesuit, one of the most learned priests in Europe. Educated in Rome, he studied in France, Spain, England and Austria, speaks seven languages, and for years has been a teacher of languages, science and history in the Jesuit colleges in Turkey, India, Egypt, Ireland and Rome. The following was his testimony at the New York Deaconess Home and Training School on Feb. 11:

"I was converted when a child, and until a few years ago believed absolutely that the Roman Catholic Church was the only true church, and the Pope of Rome the vicar of Christ on earth. While in Bombay, in 1895, I was asked by the Jesuits to answer the article of an Anglican bishop disputing the claims of the Roman Church. I responded, using as my early authority the works of Cyprian, only to find out these were a forgery, and that he had not recognised the supremacy of the Bishop of Rome.

"Realising that I had been deceived in one historical teaching, as time permitted I studied for ten years more carefully the Bible and the history of the early fathers, and without reading a Protestant book became convinced of the unscripturalness of many of the doctrines I had taught. I was sent to Ireland and Italy by the Roman hierarchy and requested to confine my work to teaching, but was refused permission to preach even to the poor. Rome has now excommunicated me, but I question its power over my conscience and work.

"It is my desire to preach the gospel of Christ, and I am convinced more than ever that the greatest need of the world is the preaching of the pure and simple and entire gospel of Christ."

He also spoke at the recent decennial of the N.Y. Bible Training School, and said that he regarded the modern depreciation of the authority and inspiration of the Word of God as the greatest evil of our day; and he eloquently and emphatically added that the time was at hand when the great issue is to be whether preachers and teachers do, or do not, *stand by the Bible*—that here is to be found the great line of division and test of attitude as ministers of Christ.—*Missionary Review.*

Prayer.

Life under the severest of trials and sorrow is beautiful, even more so than when all goes smoothly, that is when we are guided by the Divine hand. Some will, perhaps, say, "How can one get this guidance?" The only way to obtain and maintain this beautiful realisation of life is when we draw away from all earthly thoughts and spirit meets spirit in that indescribable joy and blessing of affectionate prayer. Dear reader, if you know not the feelings of joy and comfort of the above, start right away, and with God's help you will be able to say with untold pleasure,

There is not a gift in this world to compare With that beautiful blessing of "affectionate prayer,"

Prayer that carries the soul to God,
Prayer that reaches the throne of grace,
Prayer that almost reveals his face,
Prayer that returns the soul to man,
Free from all sorrow as God only can.—C.S.

Christian Ministry.

By J. H. Jowett, M.A.

The degradation of the ministry is one of the mightiest factors in the people's degradation. When the Christian ministry becomes a mere profession, when men who enter it are moved by the common motives of the world, when ordinary avarice and ambition are the determining passions, then the church will become a tragic encumbrance with no power to stem the tide of worldliness, and to turn the hearts of erring men to the holy grace and love of God. And if any young fellow is reading these words who is purposing to enter the Christian ministry, and who is being moved by the mere quest of daily bread, and who intends to take it up as an ordinary profession, respectable and respected, if that is all he is after, and he has never experienced the mighty grip and thrust of the Eternal, let me beg him for the very pity of men, to stay where he is, lest he crucify the Son of man afresh and put his church to open shame.

"It is always easy to find arguments to back up appetites."

Personality is not the prerogative of any class. Wealth cannot create it. Poverty cannot crush it. It is not communal. It is personal.—J. F. Carson.

They slumber sweetly whom faith rocks to sleep. No pillow so soft as a promise; no coverlet so warm as an assured interest in Christ.—C. H. Spurgeon.

Abraham became great because his mind grasped and fed itself on one great truth—that there was one God who rightfully claimed his worship and service, and would lead him through life. That faith will make anyone great.—Dr. A. E. Dunning.

The Newcastle-Maitland District, N.S.W.

By Thos. Hagger.

In the year 1797 some prisoners who constituted the crew of a boat mutinied and escaped. Lieutenant Shortland went in pursuit of them, and while on this journey had his attention called to the mouth of a river, which he started to examine; this was the river now known as the Hunter, on which Newcastle and Maitland stand. It was named after the then governor of the colony. This naval officer discerned that there were indications of coal there, and soon pits were sunk by convict labor. In 1826, the Government ceased operations, and granted to the A. A. Co. the sole right to mine for coal. This monopoly continued till 1847, when other companies managed to get to work, and from thence the coal mining industry grew apace. Fortunes have been made for many by the huge Government grants of land in the early days, and by the coal which has been raised. The value of the coal output for the year 1907 only was £2,231,901; that was a record to that time, but I understand has since been exceeded. The tendency at present is in the direction of the development of the South Maitland field (about 25 miles distant from Newcastle). It has been estimated that Newcastle and the field south of Maitland contain a total of 5,806,000,000 tons of coal of splendid quality yet to be worked and marketed. Evidently, then, Newcastle is a permanency as a coal shipping port.

While engaged in the mission at Merewether, the writer has made it his business to visit some of the new towns in the Maitland district, as well as to look over and make enquiries about Newcastle. He finds that there is a population of 62,000 in Newcastle and suburbs, and another 40,000 in the Maitland district. Cessnock seven years ago was farming land, inhabited by seven families, now there is a flourishing town of 7000 people which is growing every day, and buildings are being erected in every part of the town. There is a succession of little towns from there to Maitland, all of which have come into existence in the last few years. One needs not to be a prophet to predict that in a few years there will be a large city in that part. Kurri Kurri has a population of 3000, but this he was unable to visit. Maitland itself is an old town of 17,600 people.

What representation has the cause of primitive Christianity in this great and important district? Some 24 years ago, Bro. and Sister Jos. Fraser and Bro. Alex. Fraser, from one of the churches in Scotland, set up the table; this resulted in the church which now meets at Merewether, and which has about 100 names on its roll. About a year ago a few brethren (who are still members at Merewether) commenced meeting in the Mechanics' Institute at Hamilton, a nice and growing suburb of Newcastle, which has now a population of 5222. And that is all.

The N.S.W. Home Missionary Committee has decided on a tent mission at Hamilton towards the end of the year, and we hope to see an evangelist located to work between Hamilton and Merewether, and to keep his eyes open for opportunities to extend. But this is not enough in such an important field, and among such a big population. Without any delay land should be secured

at Cessnock (and perhaps at other places), an evangelist sent there to establish and build up a church, and eventually a circuit should be formed, taking in Newcastle, Maitland and Cessnock, etc., in which several evangelists should be at work. All this will mean an effort and money; but it would be almost criminal to neglect it. What an opportunity this presents for some brother or sister who has some of this world's goods! If someone would hand to the H.M. Committee £200, with instructions to spend it in extending the cause in this district, he would be doing a big thing for New Testament Christianity, and one that would yield rich results in a very little while.

One thing is certain—we must no longer be satisfied with the one church at Merewether for this important place, but we must go ahead and establish more. Scattered brethren are found in almost all places, and with a little effort several little meetings could be started, which would be the beginning, in a number of cases, of churches that would become strong eventually.

Brethren, shall we go forward and do a work worthy of the cause we love in this the second district in the mother State of N.S.W.?

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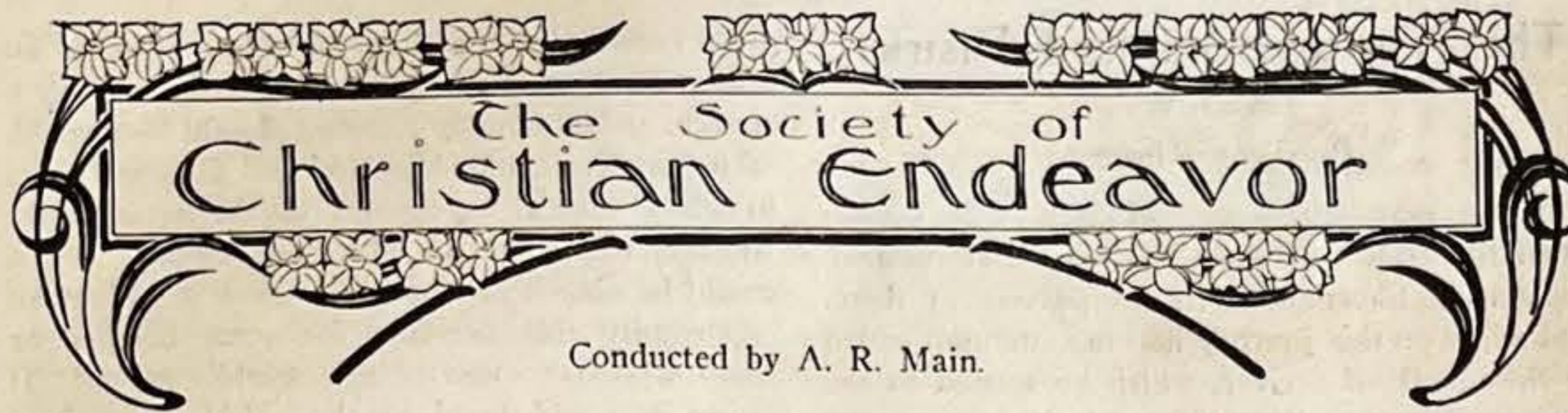
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GOD'S PLANS FOR US.

Topic for August 15.

Suggested Subjects and Readings.

Self-will—Jas. 4: 13-17; Prov. 27: 1.
 God's will—Matt. 6: 10; Job 23: 13, 14.
 Each life planned—Eph. 2: 10.
 A man who would—Luke 12: 16-21.
 Sent forth to work—John 17: 1-4; Ex. 3.
 Do we submit?—Jas. 4: 7; Eph. 5: 24.
 Topic—Do you let God plan your life?—Jer. 10: 23.

Anyone who wishes a really good introduction to the topic may find it in the great sermon of Horace Bushnell on "Every Man's Life a Plan of God." The text is: "I guided thee, though thou hast not known me" (Isa. 45: 5)—words addressed to Cyrus. The proposition which Bushnell advanced, and which hundreds of grateful readers think he abundantly proved, was: "That God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished." Just think how a realisation of this would transform the lives of men! We would seek to know our work, then finding it would do it and be content. The humblest position, filled in the belief that it was the divinely appointed place of service, would be gladly occupied. Humble lives and tasks would be glorified. There would be no more or less honorable tasks if all were of God's appointment.

"Nought is too high or low,
 Too mean or mighty, if God wills it so."

There are many passages in the Bible which are in harmony with this thought of girding, of guidance. Good men and bad men alike are used of God. He uses both to further his ends. A Pharaoh who hardens his heart yet is used to show God's power. Read the story of the Egyptian bondage. Consider the church persecution of Acts 8, or the early life of Paul. See the thought given to Esther, that she came to the kingdom for the very occasion which presented itself (Esther 4: 14). Note the words used of those who killed the Christ (Acts 2: 22-24). We have no reason to doubt that it is to-day as of old: God girds men, uses even unwilling and uninviting men for his own wise purposes.

"Hands off!"

Joseph and his brethren furnish one of the best instances, and to this separate treatment may be given. You recollect Joseph could truly say to his brethren (though this did not alter their hearts' evil intention, or in the least lessen their guilt), "It was not you that sent me hither, but God." E. E. Hale has an imaginative tale, "Hands Off," dealing with Joseph and God's Providence: "It represents a man in another stage of exist-

ence, looking down upon Joseph as he is in the hands of the Midianites. Being an active, ingenious young man, Joseph succeeded in escaping from his captors on the first night of his captivity, and had just reached the outer limits of the camp when a yellow dog barked, awakened his captors, and Joseph was returned to his captivity. The onlooker wanted to interfere and kill the dog before he had awakened the camp. Then Joseph would have reached home in safety, and great sorrows would have been avoided. But his guardian said, 'Hands off'; and to let him see the evil of his interference, he took him to a world where he could try his experiment. There he killed the dog. Joseph reached home in safety, his father rejoiced, his brothers were comforted. But when the famine came, there had been no Joseph to lay up the corn. Palestine and Egypt were starved. Great numbers died, and the rest were so weakened that they were destroyed by the savage Hittites. Civilisation was destroyed. Egypt was blotted out. Greece and Rome remained in a barbarous state. The whole history of the world was changed, and countless evils came because a man in his ignorant wisdom killed a dog and saved Joseph from present trouble to his future loss. This fanciful story contains a suggestive thought. Its weak point to me is that God's plans will not be thwarted by the killing of a dog, or his ultimate purpose frustrated by the acts of men."

From these Bible instances, say the case of Cyrus, we may learn that one may be led by God and not know it. This king, it is said, did not know God, yet God "girded" him. Again, Joseph's brethren certainly did not recognise God's guidance. So may it often be with us.

With the Christian there may be an advance. He may recognise the fact of guidance, though he discerns not the end. A good instance is found in Acts 16. Paul and Silas were urged on through Asia Minor by the Spirit, told to turn not to left or right. They passed needy fields. The purpose was hid from them, till, in response to the Macedonian call, they came to Philippi, and found the woman waiting to accept the gospel. The mysterious guidance was explained. Many ends may for our own life time be obscured; we can rest content in the fact that God is guiding us.

Guidance needed—and promised.

We need the divine guidance. We are blind, ignorant, erring. A recognition of this will precede reliance on God's guidance. "No one gets a guide if he is sure he knows the way. Humility is the condition of God's guidance." Theodore L. Cuyler says in one place that if a man ever reaches heaven, he must reach it as vessels come into the harbor of New York, with the captain and helmsman put aside for the harbor pilot who goes out to meet the ship in his little boat. We

can reach heaven only if piloted by Christ. So we often sing:—

"Jesus, Saviour, pilot me,
 Over life's tempestuous sea.
 Chart and compass come from thee:
 Jesus, Saviour, pilot me."

In Isaiah 42: 16 there is the promise: "I will lead them in paths that they have not known." As one has put it, "Every soul leaves port under sealed orders." S. G. Gordon supplements this statement, saying that every regenerated soul sets out on its voyage with an invisible Captain on board, who knows the nature of our sealed orders from the outset, and who will shape our entire voyage accordingly if we will only let him. I take it that he who believes at all in divine guidance will be prepared for unknown paths. God's ways are not ours. We can trust the Guide though we know not the way. He will do the best. Happy is he who has learned enough of God's ways to know:

"God nothing does, nor suffers to be done,
 But thou thyself would'st do, if thou could'st see
 The end of all events as well as he."

How does God guide?

Certainly in these three ways—by his Word, his providence, his Spirit. Men have misinterpreted all these, it is true (else we could not have contradictory acts and doctrines attributed to his inspiration), but it may safely be said that one with a listening ear and a heart determined to yield to the guidance, whatever it may be, will not go wrong. There is an illuminative illustration of C. H. Parkhurst's. Speaking of Alpine guides, he says one learns to love him by committing one's self to him and trusting him: you cannot get quite to this point of loving confidence merely from the testimony of others. So with Christ's guidance. You learn from other men of his dealings; in the Scriptures you have testimony of him. So, "If we want to know him thoroughly, we must obey him, and if we want to love him we must first trust him."

Our Scriptures.

"The way of a man is not in himself" (Jer. 10: 23). "Who has not found himself to have been drifted, by the silent, unobserved current of events, into a position entirely other than he would have chosen for himself? Who has not had to accept, as the issue of his own doings, something strangely unlike what he looked for? 'Man proposes; God disposes.'"

'There's a divinity that shapes our ends,
 Rough hew them how we will.'

Human history—national, social, individual—is full of illustrations of the governing and restraining effect of some mysterious force that underlies all the phenomena of life. Faith penetrates the heart of this mystery, and discerns in it a divine providence, the energy of a will that is 'holy and just and good.'

Learn these two things: never be discouraged because good things get on so slowly here, and never fail daily to do that good which lies next to your hand.—George Macdonald.

FOREIGN MISSIONS



Address Communications concerning Australian Missions to T. B. Fischer, Glebe Avenue, Cheltenham, Victoria.

Preaching to 56 Villages.

Thank you for the letters of greeting from Conference. It is a great pleasure for me to see how you brethren in Australia think of me and the work, and pray and care for it. May the Father of all blessings reward you abundantly.

The magic lantern sent to me years ago by the Australian brethren has been a great help to me. During the last two months with the brethren I have been into 56 villages and preached in 77 places, and preached about 134 times. Over 2089 people have heard the gospel of Christ, of which 1506 were men and 583 women. Sometimes with the help of the magic lantern we preached to about 11 by night. In some places we had an audience of over 250, who listened to us without any interruption, being free from their daily work. We would have preached to many more, but owing to the plague in Harda, people took us as Government officers sent into the villages to inoculate the people. These people are simple, and fear to be inoculated. Somehow or other, there are rumors in the villages that Government wants to decrease the number of natives. If the Government won't do it, then, as the natives are fast increasing, they may turn out the English Government from India, and hence the Government has taken this policy to decrease the number of natives. So as soon as the people see us, they run away from us, but by-and-bye they have known our purposes and are now friendly to us. We explained to them plague and inoculation, and they are glad to hear and learn it.—M. J. Shah.

Baptisms at Daltonganj.

There were three more baptisms last week at Daltonganj—a young man named Emanuel and his wife, and a niece of Bro. Sahay's named Asrita. Emanuel has a fine bass voice, and was taught the tonic-sol-fa in a Church of England mission school, so he will be a great help to us in the singing. He is engaged as a clerk in the town. The membership of the little church at Daltonganj is now fifteen. Among these we have three native evangelists and one Bible woman, so we ought to be able to do effective evangelisation in our vast district during the coming cool season. Some idea of the intense heat at Daltonganj just now may be obtained from the fact that during the brief baptismal service the other day on the bank of the river, two native girls fainted and had to be removed to a shady spot. When the natives begin to faint you can imagine how the white folk feel.

Mrs. Pittman and I are at present studying the language in the cooler atmosphere and pleasant surroundings of the Lower Himalayas. Mussoorie is a very popular hill station with missionaries, and we are coming in contact with them from all parts of the world. One lady who is staying in the same house with us has come from Arabia for a few weeks' holiday. Her mission station is on the Euphrates, close to "Ur of the Chaldees." She dare not go outside her house without being covered in a veil from head to foot. She has many stories to tell of the excitable and bloodthirsty Arab tribes. The missionaries in that district are in constant peril of their lives.

My wife and I are convinced that we did the right thing to come here, for many reasons, among which is the fact that the Lutherans and Church of England were both enquiring about this magnificent field of labor. The Lutherans sent a bishop a fortnight ago to occupy the place, but when he found that we were here, he gave it up, as it is against missionary polity to occupy fields already taken up. They would not, however, have taken any notice of Bro. Singh's presence here, as he is not an Englishman, but would have endeavored to absorb his work. If we have only secured the district for primitive Christianity, and can pioneer the place for other workers, we shall be happy. The field, however, is so large that we need a score of workers to occupy it properly. Our love to all the Committee. Yours in the work, G. P. Pittman.

The F.M. Committee Executive are issuing a number of small leaflets, suitable for F.M. collectors to give to contributors, or for preachers to place in letters to members, or for Christian Endeavor F.M. committees to use. Write to the Organising Secretary for some of them.



Mr. and Mrs. G. P. Pittman, surrounded by members of the church at Daltonganj and interested neighbors and friends. The lady members are dressed in white. Paul Singh, the native evangelist, is taking the photo.

We have two good pundits, and are working hard at the language all day. We would rather be at Daltonganj, of course, but having no house of our own, our Committee considered that it would be too risky to spend the hot season in a native town. We are looking forward to returning in a few weeks. In the cool season we hope to be able to take an extended tour through the district with our three evangelists, taking our tents with us.

A number of our American brethren are here for their holidays and they meet in a house at eight o'clock on Sunday morning for the breaking of bread, in which we are glad to join.

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

- Victoria—Hon. Secretary: F. M. Ludbrook, 225 Collins-st., Melbourne; 'Phone 2255. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham; 'Phone Chelt. 132. Treasurer: R. Lvall, 39 Leveson-st., N. Melb; 'Phone 1644.
- New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore; 'Phone Newtown, 356.
- South Australia—Secretary: Ira A. Patonmaster, Hindmarsh. Asst. Secretary: Geo. H. Mauger. Treasurer: T. Colebatch, Miller-st., North Unley.
- West Australia—Secretary: H. J. Yelland, "Goverseth," Kidman Avenue, South Gullford. Treasurer: C. J. Garland, "Penville," 159 Grovenor-rd., North Perth.
- Queensland—Secretary and Treasurer: L. Gole, McRobertson's, Brisbane.
- Tasmania—Secretary: N. J. Warmbrum, 195 Murray-st., Hobart. Treasurer: H. C. Rodd, 105 Murray-st., Hobart.



New Zealand.

ASHBURTON.—Last month another young man came nobly out for Christ; he was baptised in the presence of a large audience. We are happy to say that Sister Greenwood has been raised up from a very serious illness, and we believe it was in answer to the prayers of the church. This belief is confirmed by the fact that though the doctors had two consultations they could not discover the real nature of the trouble. Our Bible School is progressing, new scholars being enrolled every month.—G., July 16.

West Australia.

BROOKTON.—Good meetings afternoon and evening on July 10, both services being conducted by H. P. Manning. Our brother's efforts are much appreciated by the church. There are now four churches meeting every Lord's day in the yet small township of Brookton, and the last arrival, namely, the Church of Christ, is meeting with a certain amount of indifference; nevertheless it has come to stay. The Teacher Training Class is progressing favorably. A Band of Hope has lately been organised, and we are entertaining hopes of the drink trade receiving some effective knocks, which will not be administered any too early.—F.D.J., July 15.

Tasmania.

KELLEVE.—We have our esteemed Bro. Moffit with us. He gave an exhortation on Lord's day morning, and preached the gospel in the afternoon to a good audience, and again in the evening at Coppington. He has held meetings through the week. At the close of the meeting on Thursday evening, one young man made the good confession.—A.S.C., July 21.

Queensland.

MARYBOROUGH.—Owing to our finances the church here had to dispense with the services of E. T. Ball, who spent nearly 2½ years laboring with us. Since the departure of our evangelist, Bren. Jas. Smith and Vanderwolf are doing the principal part of the work. Our meetings have been fairly well attended morning and evening. Our school picnic this year was a great success.—W.S.

WOOROOLIN.—On July 17 fifteen gathered for the breaking of bread. Bro. Kingston has expressed his intention to join with us. Mr. Nairn and his wife and family are desirous to unite with us. The Foreign Mission collection amounted to £5/10/.—J. H. Adermann, July 17.

WEST MORETON.—We held a most successful temperance meeting at Rosevale on the 15th inst. The chapel was nicely filled, and an excellent programme rendered. On Lord's day, 17th, at Mt. Walker, we had a splendid gathering for our morning service. At the close a young man came forward to confess Christ. On Monday, 18th, we held our usual monthly meeting at Silverdale, when notwithstanding the inclement weather we had a nice meeting. During the last few months we have been engaged in several forward moves, viz., reducing the debt on Mt. Walker chapel (now somewhat less than £100), and

planning for erection of residence for the evangelist (which will be an accomplished fact in a few weeks' time). Altogether the prospects are very encouraging.—T.G.M., July 21.

MOUNT WALKER.—Bro. Mason was with us last Lord's day and preached to us a most excellent sermon, at the close of which a young man made the confession. The church is doing its best to make things go in the right direction. Our evangelist has plenty of work to do, he knows how to do it, and does it with all his heart and mind.—F.H., July 19.

South Australia.

ADELAIDE CHINESE MISSION.—On Thursday, July 21, a farewell social was given to Andrew Gim, prior to his visit to China. About 80 Chinese and friends were present. Bro. McPhee, supt., and Bros. Thomas, Ritchie, Pack Queen and Phillip Chue spoke of the good work done by our brother and the school and the gospel mission. He was presented with a handsome travelling bag, suitably inscribed, also an umbrella to take home to his wife in China from the workers in the mission. On Sunday, July 24, Andrew Gim preaching, two more of the scholars came forward and confessed Christ. The mission now is in a very promising condition.—A. Downs.

NORWOOD.—Splendid meetings throughout the day, Bro. Griffith speaking. At the close of the evening service two young women made the good confession. We are offering special prayer on behalf of souls for decision day, which is next Lord's day, and also for the men's meeting on August 7. We want 800 men in the Tabernacle on August 7, as it is the last two Lord's days that we will have Bro. Griffith with us, so we want to make them the best and brightest we have had, and also trust that there will be a great ingathering of young people, as well as older ones. We are expecting Bro. Rankine to be with us by Conference Sunday, as he leaves America on August 12.—W.S., July 24.

QUEENSTOWN.—Lord's day, July 24, at the morning meeting, a large number broke bread. In the afternoon we had a meeting for ladies only, when the building was well filled. W. C. Brooker delivered a fine address entitled, "A Wicked Woman." The gospel meeting in the evening concluded our three weeks' mission. The visible result was 11 confessions, and it was in every way a credit to our brethren at Queenstown, under the leadership of W. C. Brooker and J. McG. Abercrombie. Our thanks are due to the choir for the assistance rendered. The children's services were largely attended. The subjects, "A Father's Love," and "Saved by a Cry" were most interesting. The Sunday School work is proceeding upward, and the 100 volumes contributed during the mission to the library were much needed, and are appreciated.—A.P.B., July 25.

STIRLING EAST & ALDGATE VALLEY.—Our meetings continue to be well attended. Our F.M. offering this year was a record, viz., £38 11/5, being £8 over the amount apportioned to us. Bro. Wiltshire is faithfully and earnestly sowing the seed. During the year to June 30 we have to report 32 additions, which is the best year since 1902. We are planning a mission to take place in September, two weeks at Aldgate Valley, three weeks at Stirling, and two weeks at Sum-

mertown, where we have lately been holding cottage prayer meetings once a fortnight. At the quarterly business meeting of the church last Tuesday evening, it was resolved to accept the offer of two brethren to install acetylene gas in the chapel building. The meeting agreed to some other minor improvements which it was thought would add to the attractiveness of our building. The various reports were of a glowing character. Our S.S. has again secured the library prize in the recent S.S. examination. Reference was made to the continued illness of some of our members, who, we trust, will soon be restored to health and again assemble with us.—A.G.R.

NARRACOORTE.—The work is progressing very well here just at present. The meetings on Sundays are well attended, and good interest is shown, especially in the evening services. Last Lord's day evening we were well pleased to see two confess their belief in the Son of God before the congregation, one being a young man and the other a young woman, and we believe there are several more on the point of decision, and we hope soon to see some more fruit for our labors. The British and Foreign Bible Society Committee held a meeting on Friday last in the Methodist Church building, at which Bro. Theo. Edwards gave an able address on the work.—E. Gaskin, July 25.

New South Wales.

ERSKINEVILLE.—We had W. Gale, from Melbourne, with us to-day. Bro. Gale was a member here before going to Melbourne, and the members gave him a hearty welcome. Every one was very pleased with his message. Bro. Payne preached at the evening service. At the close we had the joy of witnessing a sister baptised.—H. B. Robbins, July 19.

PADDINGTON.—We were pleased to have T. Bagley at our service to-day. Geo. Burns, the new evangelist at Petersham, delivered the address, which was much appreciated. At night we had a full house at our gospel temperance service.—A.E.I., July 24.

MEREWETHER.—The gospel mission being conducted by Bro. Hagger was continued this week. The attendances at the meetings have continued to be good. At the close of this evening's (Sunday) service we had the joy of witnessing one who had previously confessed Christ obeying our Lord in the ordinance of baptism. We also had the joy of witnessing one, who has loved the Lord for some time, indicate her desire to obey him in baptism. The mission closes to-morrow. We have had a splendid, uplifting time. The members have been greatly built up and strengthened.—S. Laney, July 24.

ROOKWOOD.—Work continuing steadily on. Church is still holding its own. We are looking forward to having a located evangelist in the immediate future, when we may hope to see some results. The Bible School continues with good average attendances, both of scholars and teachers. J. Rodgers has been conducting gospel services this month, preaching faithfully and loyally the truth—Jesus Christ and him crucified. Bro. Hagger has promised to be with us next Wednesday night—mid-week prayer meeting.—M.A.

N.S.W. FOREIGN MISSION REPORT.—The N.S.W. F.M. Committee held its monthly meeting at "Bethany," Stanmore, July 23. In the absence of the President, Mr. Brown, of Belmore, presided. After reading of minutes and correspondence questions were asked about the usual way of accepting or rejecting applications for F.M. work. It was felt that the Committee in the State to which the applicants belong should have the consideration of the application before its final acceptance or rejection. In Bro. Filmer's letter he stated that they could not profitably make arrowroot at their station. The native Christians are anxious to make enough money to get an iron roof for a building to meet in, and Bro. Filmer would like to send over some coral to be sold on behalf of the natives, that they might get some money to give for the purpose, or

the coral to be given away to interest people in the mission. The Committee are willing to receive a small lot at first to see if it would be a success, as coral is so brittle and does not carry well. One cwt. of soda has been donated by Bro. Hunter and sent along to help the natives prepare the coral. Bro. Filmer recommends Simon as a native teacher, and the Winter family of Inglewood Forest have agreed to support him. Mr. and Mrs. Forscutt and family are willing to support another native teacher as soon as he can be found. Arrangements for Bro. Rains' visit are now about complete. He is expected to arrive on Thursday, Sept. 8, when a welcome meeting will be held at Paddington church building, with Bro. Gole in the chair. The next day, Friday, 9th, Bro. Rains is to meet as many as possible of the men of the churches at a business men's luncheon in the city. In the evening Bro. Rains is to give an address in the City Temple, Bro. Stimson, President of the Conference, in the chair. On Saturday a harbor trip is arranged, and in the evening Bro. Rains is to meet the F.M. Committee at Bro. Walden's house. On Sunday, in the morning, Bro. Rains is to address as large a meeting as can be arranged by uniting two or more churches in one building. At 3 o'clock, address Petersham Sunday School. Evening, preach at Enmore Tabernacle. On Monday, 12th, at 4 o'clock, the sisters will meet to listen to Bro. Rains at the City Temple, and at 6 p.m. a tea in the same place. After the tea, Bro. Rains leaves for Melbourne. Motor trips are arranged for the visitor to various places of interest between these meetings. The F.M. July collection has now reached for N.S.W., £324/8/8.

Victoria.

COSGROVE.—Last Lord's day morning we had with us Bro. Batt, from the Bible College, and Bro. Brown, of Malvern. A. Chappell also paid his usual fortnightly visit. During last week we held a successful temperance meeting, when Bro. Chappell gave a powerful address.—J. C. Skinner, July 25.

HARCOURT.—We have organised a choir, under the leadership of Bro. Gray, of Castlemaine, who is well qualified for this work. He is an able musician. Our singing has become bright and attractive under his tuition. Four welcomed back.—J. Bauer, July 10.

CARLTON (Lygon-st.)—Nice meetings on Lord's day. Splendid address by W. W. Mantell in the morning. Horace Kingsbury discoursed at night upon "Life's Second Chances." After a very fine gospel address there were two decisions, a young man, and a lad from the Sunday School. Bro. Kingsbury is delivering a series of helpful talks on Thursday evenings. Attendance good.—J. McC.

MIDDLE PARK.—We had splendid meetings at both services yesterday. Bro. Harward preached on "The Church" in the evening to a crowded building, our members and children having to betake themselves to the vestry. We received eight new members into fellowship at the morning service. 127 scholars present at the Bible School in the afternoon, and a very fine attendance at the Training for Service Class at the close of the school. Our friends from Windsor and elsewhere gave us a cheering visit one night of the mission. We are glad of sympathy. We ask the prayers of the brethren for success of our mission.—J.S.M.

MALVERN.—Times of great refreshing. Two more young ladies confessed Christ Sunday evening, J. Barnet preaching.—July 19.

NORTH MELBOURNE.—Since last report three have been added by faith and obedience, one a lad from the Sunday School, and two elderly persons (man and wife). We have also lost three of our oldest members by letter to Newmarket—Bro. and Sister Alb. Stewart and Sister Heron, they having gone to reside at Ascot Vale. An election to fill vacant seats on the diaconate resulted in M. Wright and W. Woodbridge being elected to the positions. The Temperance Com-

mittee of the C.E. are arranging monthly meetings, the first of which was held on July 17, when J. E. Allen gave a splendid address. Mr. S. Mauger has been asked for next meeting, to be held on Aug. 25.—W.J.W.

CHELTENHAM.—The C.E. anniversary Sunday services were highly successful. We were favored with good attendances, good weather, and above all, two good addresses by H. Kingsbury at 11 a.m. and F. M. Ludbrook at 7 p.m., with two sweet solos by our Junior supts., Miss I. Woff and Mrs. Chapman, and two baptisms concluded the services of the day. E. T. Penny spoke at the Sandringham mission, and 18 of our members went over to support him in the service.—T.B.F.

PRESTON.—The church is in a fairly healthy condition, and good meetings were held to-day. The hall was full to-night, when John Frith preached. The Bible School continues to grow. 88 scholars were present to-day.—W.A.S., July 24.

BENDIGO.—The resignation of the evangelist, F. Collins, has been received, and general regret expressed that so shortly we lose the services of so capable a brother. At the same time we are glad to know that the Home Missionary Committee are anxious to obtain the services of Bro. Collins for St. Arnaud. The resignation was received with regret. It is the intention of the church to issue a monthly paper.—J.S., July 25.

GEELONG.—We had good meetings all day. Night service was a splendid meeting. Mr. and Mrs. Putland and daughter were received in on Sunday morning. Officers for S.S. for next 12 months:—Supt., G. Gordon; vice-supt., H. Lofts; treas., D. Griffen; sec., H. Lofts. G. Gordon has been elected vice-president of the Geelong Reform Temperance Council. We hope that his labors will be richly rewarded.—H. Lofts, July 25.

PRAHRAN.—Two received by letter on July 10. 113 in Bible School—largest attendance for some years. Two confessions on Sunday evening, July 17. At the quarterly business meeting an increase in all departments of church activity was reported. Decided that the church unite with the East Suburban Co-operation, and the Bible School affiliate with the S.S. Union. Under the superintendency of Bro. Ward we are expecting great things from our school. It was decided to procure an organ to assist in the gospel services, and J. W. Marrows was invited to remain with the church for a further period. Good attendance Sunday morning, July 24, Bro. Nightingale exhorting the church. "Increase" Bible Class five weeks old; 23 in attendance. At the close of an address on "Obedience" at the gospel service, four young people from our Bible Classes made the good confession. The brethren are rejoicing; they have a mind to work, and look forward to a future full of promise and blessing.—J.

BALLARAT.—On July 20 Bro. Morris gave a lecture on "Jesus and Jonah." The lecture was appreciated. The attendances at the Wednesday meetings are improving. On last Thursday evening A. W. Jinks had the pleasure of preaching to a very large congregation. The church sympathises with Sister Miss Ralph, who was, on last Sunday morning, bereft of a loved one in the person of her mother.

NEWMARKET.—We held our annual business meeting on July 20. Good progress in every department. During the year we have had a net increase of 16 members, and paid £35 off the chapel debt. We have entered into an engagement with Bro. Stevens as evangelist for a further period of two years. Officers for the ensuing year:—Deacons, Bren. Hatty, Gillham, Hancock, Gartside, Mitchell, Alford and Larsen. Bro. Hancock was re-appointed secretary, and Bro. Hatty treas. Last Lord's day we had splendid meetings. Bro. Swain exhorted, and gave a fine address on Sunday School work. One received in by letter. Large meeting at night, when Bro. Stevens, who is preaching a series of sermons on "The Church," spoke on "Baptism."—J.H., July 25.

WILLIAMSTOWN.—All departments of work are progressing nicely. Our Thursday night prayer meetings average an attendance of be-

tween 40 and 50. The Men's Mutual Improvement Class, which meets on alternate Wednesday evenings, is also an influence for good, being attended by about 20 members who take an active part, much improvement being noticeable in the exercises of the Lord's day morning. Bro. Chandler presided over a nice meeting this morning, and we were much edified by an address from Bro. Ennis, who also delivered an earnest address this evening.—S.R.F., July 24.

BRUNSWICK.—Fair meeting at worship. One received in on baptism. L. H. Shirt, from North Fitzroy, delivered a helpful exhortation. Good meeting at night. Bro. M. Bell, of the Bible College, preached. One immersion. Until the advent of a new preacher Bro. Bell has kindly consented to assist us.—W.T., July 24.

BRIGHTON.—The annual business meeting was held on July 20, Bro. Pittman presiding over a good attendance. Bren. Pittman and Ludbrook reported favorable progress at Brighton and Sandringham. 34 have been received into fellowship, 14 by faith and obedience and 20 by letter. The secretary, Bro. Morris, stated that the outlook had never been brighter. Great preparations are being made for the jubilee celebration, commencing Sept. 11, and the mission to follow. The Brighton drill-room, seating 1500, has been engaged for the jubilee tea and public meeting, to be held Sept. 13. Secretaries of the various church activities reported satisfactory progress. The Dorcas Society is doing a splendid work, 36 members being now on the roll. The Senior Endeavor Society has an average attendance of 22, its various committees all engaged in good work. The newly-formed Junior Endeavor Society has 32 as the average present. The intermediate Sunday School and kindergarten are doing well; the star system is an interesting feature in the Sunday School. The Men's Improvement Society is doing useful educational work. The Adult Bible Class has enrolled 79 members. Five inches space has been utilised each week in the *Brighton Southern Cross*, and a church paper started, *The Home Messenger*, 1000 copies being distributed each month from house to house in Brighton and Sandringham. The building fund debt is now reduced to £80. The election of officers then took place, concluding an enjoyable meeting. One baptism on Sunday night.—July 25.

EAST SUBURBAN CO-OPERATION (Sisters' Auxiliary).—The annual meeting was held at Windsor on July 13. The devotional meeting was led by Sister J. Pittman. The business session was presided over by the Vice-President, Sister Lindsay. Roll-call was responded to by six churches. Sister Davies addressed the meeting, her remarks being very much appreciated. Sister McCallum gave a profitable and instructive essay on "Faith," and the following sisters rendered items during the afternoon:—Mrs. Roy Thompson, Miss Girdstone, Mrs. Tuplin, Mrs. Lewis, Mrs. Passe and Mrs. Watts. Election of Executive: President, Sister Lindsay; Vice-presidents, Sisters Nightingale and Sharp; Sec., Sister Pendlebury; Asst. Sec., Sister Tucker; Treasurer, Sister Munro. Supts. of Committees: Visitation, Sister Myers; Sunday School, Sister Pendlebury; Dorcas, Sister Helmond; Prayer Meeting, Sister Girdstone; Temperance, Sister Munro. Reports showed that the churches had done much good during the year.—Mrs. Pendlebury.

KANIVA.—We had good meetings on Sunday. Visitors, Sister Bradley, of Narracoorte, and Sister Ruby Finlayson, of Owen. Miss Finlayson sang very nicely a beautiful gospel solo, which was much appreciated, and which we believe did good. We are shortly expecting to have with us Bro. and Sister D. C. McCallum, from America.—A.R.B., July 25.

DONCASTER.—The marriage of Mr. Albert Tully, eldest son of Mr. and Mrs. John Tully, with Miss Hilda Petty, eldest daughter of Mr. and Mrs. John Petty, all of Doncaster, took place in the chapel on Wednesday last. The marriage, it is needless to say, was a very popular one, and the chapel was crowded, numbers not

Continued on page 494.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

CHAPTER XI. THE SEARCH.

The search-party, which went out at sun-set, failed to return before midnight. Margaret and Frances sat watching in the little sitting-room hour after hour. The evening was decidedly chilly, and they drew their chairs close to the fire.

"Does Mr. Cavendish carry matches, do you know?" Frances asked, laying a fresh supply of wood on the coals. "I was wondering if he would have any way of making a fire."

"He doesn't smoke," said Margaret. "I don't know whether he would carry matches. I can't understand how he can have wandered away so far in such a short time. It seems so strange that they couldn't reach him long before this."

Frances held her peace. There was no need to trouble Margaret with the tales that every mountaineer learns from early childhood. Probably every large forest region of the Rocky Mountains has its own secrets of horror and death. The lure of the hills is an exquisite thing, a charm indescribable and unexplained; gracious and friendly if the human life venturing within its reach obeys the few simple laws of the wild, terrible and deadly if those laws be defied. Frances knew that it was entirely possible for Cavendish to drop from sight utterly, as if the ground had opened and swallowed him; and that, if he were ever found, months might pass before some hunter or prospector would come upon his body lying in some far ravine, mangled by beasts and covered with drifting snow.

At midnight one of the boys in the search-party brought in a note from Jack. Nothing whatever had been discovered as yet, not even the broken twigs and fragments of clothing that lost men frequently leave behind them as a trail to guide possible rescuers. The party were pretty well worn out with their first few hours of effort, and had decided to bivouac where they were, waiting for daylight. If they found nothing by noon of the next day, they would return and send out others in their stead.

Through her troubled dreams during the rest of the night Margaret saw one face and listened to one voice. No doubt the discussion she had heard as to Cavendish's folly in venturing into the woods without a compass shaped her unconscious thoughts; but the face and voice that were with her were not those of Cavendish. Over and over she heard the words, "As surely as the compass of my transit must point north"; and once again Norman Ware was lifting her hand to his lips.

The sense of his presence was so vivid that it stayed with her after she awoke. At ten o'clock, when the sun was shining full on the blue crests of the hills along upper Birch Creek, she stepped

to the door, and looked down the path; and Ware's face smiled up at her as he lifted his cap, hurrying to meet her.

"Just in," he said. "You didn't get my letter? You are well, aren't you? What is this about Cavendish?"

It was Frances who had to answer the questions. Ware's face grew very grave as he listened.

"They have been out since seven o'clock last night looking for him?" he repeated. "Who are 'they'? Anybody that's been trained to this sort of thing?"

"Men who have known these mountains for twenty years," said Frances. "Joe Du Relle,—his father was a French trapper here forty years ago, and his mother was an Indian,—and Dave Blanchard, and a dozen other men. Jack is with them. They've sent for one of the old pioneers from Silver Gulch."

"And no trace of Cavendish yet? Would he know enough to leave them a trail?"

"Nobody seems sure of that. Margaret says he had never cared very much for camping or hunting, and she never knew of his venturing out alone before this. Mr. Warren is almost frantic, because he was the one who proposed to Mr. Cavendish that they should separate yesterday, and meet again by the prospector's cabin at five o'clock."

"They haven't tried dogs, have they?"

"Mr. Warren telegraphed to Cedar Hill this morning for two of those foxhounds—they belong to the despatcher, you remember; I can't think of his name."

"Ackerman's dogs?" said Ware. "They might do it; I suppose they could. But they couldn't be here before night at the soonest, not even if they rushed them over to the Junction on a special. And it's coming up to snow, if those clouds mean anything. See, they're piling up across the sun now. It won't amount to much, at this time of year; but a very little of it would spoil the scent for the best dog that ever ran down game."

"They were coming in at noon," said Margaret. Ware looked at her face a moment in silence, and then he looked over at the heavy timbered slopes about upper Birch Creek.

"I sha'n't wait until noon," he said. "I'm supposed to be here on company business, with some work that ought to be hurried; but this means more just now. Travers is with me, and he insisted on bringing Dandy with us—you remember Dandy, don't you? the dog that ate popcorn by the camp fire? Well, Dandy isn't a pedigreed prize winner, but we've trained him to track a man through almost any kind of country. The boys did it just for the fun, but I'm rather glad Travers brought him along this trip."

"You are not going now?" said Frances.

"Why, I haven't even asked you to sit down—what a hostess I am!—and I know you must be tired after the trip coming up here. Do let me give you a cup of tea, and I will pack a little lunch—"

"No, no, with just as many thanks," Ware answered. "I'll get some crackers at the grocery down here as I go past. Those clouds mean business. When you've tried to sight a transit through a few of these September snow squalls up in the mountains, you learn how to respect them. If Cavendish is hurt,—and that's what I am afraid of,—we can't reach him too soon; and an inch of snow would put Dandy out of commission. So I'm off. Further particulars in our next instalment."

He was laughing as he turned away, but Margaret saw the shadow in his eyes. An unreasoning fear swept over her; she could have stretched out her arms and cried aloud to call him back, but pride held her dumb. It was not for her to speak, not now. Had he forgotten his question and her promise, that he could leave her thus with the briefest word of greeting and farewell? The terror that she had barely realised for Cavendish sprang up in her heart, and choked her as she thought of Ware's going forth to meet it. He was a strong man, trained to deal with the untrodden wilds and the dangers of the forests; and yet she would have held him back from venturing into their power now, in the face of the coming storm.

Ware lost no time in elaborate preparations. He went at once to the house where Cavendish had lodged, and secured certain articles of clothing for Dandy's guidance. Driving out with Travers and the dog to the prospector's cabin, he had his campaign well under weigh an hour before the earlier searching party was due to reappear.

Dandy had a good deal of trouble at first in finding the scent. The ground about the cabin had been trampled by many feet, and long hours had passed since Cavendish crossed it. But Ware had the stubborn patience of his vocation and a well grounded faith in the dog's powers to re-enforce it. Farther out in the timber the scent would lie long, undisturbed by wind or showers. Striking a long radius, he worked unwearingly with Dandy back and forth on the possible paths that Cavendish might have taken, until the dog's nose at last dropped to the ground and he started off with a business like trot on the game that he had practised so often.

Ware and Travers followed as best they might. They were in a trackless wilderness of woods before they had travelled ten minutes from the cabin. It was not difficult to see how an inexperienced man might lose himself here. The wonder was that any man without woodcraft would dare trust himself out of sight and hearing of other men in these green, purple-shadowed depths for five minutes' time. If Cavendish had followed the course of the creek, where his chances for shooting were better, he would have been comparatively safe; but some perverse instinct had lured him across the road into the unbroken forest, and within the space of half a mile from human landmarks he had lost himself as completely as a castaway in mid-ocean.

To be continued.

Australasian Churches of Christ Directory.

VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade
 Bairnsdale, chapel
 Ballarat W., cpl, Dawson-st, A. E. Pittock, 118 Lyons-
 Bayswater, chapel, T. Clements [st.
 Bendigo, Temperance hall, A. J. Streader, 47 Lilac-st
 Berringa, Mechanics', C. Hillbrand, Birthday-rd.
 Bet Be. chapel, G. A. Savill
 Berwick chapel, J. Richardson, Narre-Warren [Hill
 Blackburn, chapel, F. A. Bignill, Brompton rd., Box
 Brighton, chapel, Male-st., T. R. Morris, Winder-
 mere-st., Middle Brighton
 Brim, chapel, Allan Jones
 Broadmeadows, chapel, J. Kingshott.
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks
 Brunswick, chapel, W. J. S. Thompson, 367 Edward-
 st., East Brunswick
 Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-
 st., Hawthorn. [Drummond-st., N. Carlton.
 Carlton, Queensberry-st. (Chinese), H. Pang, 'Bongah,'
 Carlton N., chapel, J. Stewart, "Bellerive," McIl-
 wraith-st., Princes Hill
 Castlemaine, chapel, F. Jermyn jr., P.O. Barkers Creek
 Cheltenham, chapel, R. W. Tuck, Wilson-street
 Collingwood, Tabernacle, Stanton-st., T. Towers, 42
 Studley-st., Abbotsford
 Cosgrove, H. Skinner, Cosgrove
 Colac, I.O.O.F. hall, John Williamson, Queen-st.
 Croydon, chapel, E. Smith
 Dandenong, chapel, R. A. Smith, Scott-st.
 Drummond, chapel, F. Rasmusen
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dunmunkle, chapel, W. G. Smith
 Daylesford, private house, R. Gerrard
 Elphinstone, chapel, W. Smith
 Emerald, chapel, Wm. Bolduan
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.
 Fish Point, G. McMeekin
 Fitzroy, Tabernacle, Gore-st., C. W. Mitchell, 524
 Elizabeth-st., Carlton
 Fitzroy North, chapel, St. George's road, Jos. Collings,
 692 Canning-st., North Carlton
 Fairfield Park, chapel, Andrew McGregor
 Footscray, chapel, A. A. Ley, 5 Donald-st., Footscray
 French Island, private house, G. T. Harrop
 Fernhurst, chapel, Joseph Evans
 Galaquil, schoolhouse, E. Hands
 Geelong, chapel, Latrobe Terrace, H. F. Christopher,
 35 High-st., Geelong West
 Harcourt, chapel, J. Bauer
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.
 Horsham, chapel, A. E. Gallop
 Kaniva, chapel, John Goodwin.
 Kerang, D. J. Milne, Milne's Bridge
 Kyabram, Bishop's hall, Mrs. Murray
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.
 Lake Rowan, W. Cowper, Cowper's private bag
 Lancefield, chapel, R. Gerrard, Wood View
 Lillimur, public hall, B. J. Lawrance
 Malvern, Tradesmen's hall
 Maryborough, chapel, J. G. Bridgman
 Melbourne, chapel, Swanston-street, R. Lyall,
 Leveson-street, North Melbourne
 Melbourne S., chapel, Dorcas-st., S. Northeast,
 251 Moray-st. [27 Haines-st.
 Melbourne N., chapel, Chetwynd-st., W. J. Woodbridge
 Middle Park, Honeybone's Hall, Neville st., J. S.
 McIntosh, 165 Mills-st.
 Miepool, private house, J. Cork
 Murrumbena, chapel, A. Boak jr., Melbourne street
 Mildura, chapel, Chas. A. Faulkner.
 \ nyip, Mechanic's hall, W. G. Smith
 Mont ose, chapel, R. Langley, Kilsyth, via Croydon
 Moreland, J. Holloway, 13 Cameron-st.
 Mystic Park, private house, D. Anderson
 Mumble Plains, private house, S. H. Brown, Mumble
 Plains Loose Bag, via Swan Hill
 Meredith, chapel, A. McKay [24 Railway place
 Newmarket, chapel, Finsbury-street, James Hancock,
 Newstead, chapel, Miss M. Johnstone, Welsbman's Reef
 Northcote, Rechabite Hall, S. Chipperfield, Clyde-st.
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon
 Port Fairy, chapel, W. T. Sumner
 Prahran, chapel., High-st., E. Mody, 5 Porter St.
 Preston, Bradford Hall, T. Greenway, Regent-st.
 Polkemmatt, chapel, H. Oliver [ley-st., Burnley
 Richmond N., cpl., Coppin-st., H. Chipperfield, Burn-
 Richmond South—
 Balmain-st., cpl, W. T. Fenn, Hawthorn-av, Caulfield
 Hunter-st. Mission, O. A. Carr Green, 350 Burnley-
 st., Burnley
 Red Hill, State School, J. Sheehan
 Runnymede, private house, Mrs. W. Dickens
 Staweli, chapel, Sloane-st., A. P. A. Burden, Engine Sheds
 St. Kilda, chapel, W. H. Perkin, 18 Oak Grove
 Shepparton, chapel, E. Dudley
 South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.
 St. Arnaud, Mechanics' Inst, H. Benson, Burnside-rd.
 Surrey Hills, chapel., A. E. Seedsman, Albert Cres.
 Taradale, chapel, A. Clarke
 Terang, Temperance hall, E. Rodgers
 Warrnambool, chapel, Richard Petterd, King-st.

Wedderburn, chapel, Gabriel Duckett
 Warragul, Masonic Hall, R. W. Judd. [Williamstown
 Williamstown, chapel, W. T. Field, 99 Douglas Par., N.
 Windsor, chapel, Albert-st., F. G. Lloyd, Bay View-st.,
 East Prahran
 Wilkur, H. Everett, Cameron's Loose Bag
 Yando, Mrs. J. Stanyer, Yando, via Boort

NEW ZEALAND

Ashburton, chapel, Wm. Olsen, William-st
 Auckland, Ponsonby-rd., J. C. Laing, Gt. North-rd.
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace
 Avondale, T. Hewitt, Manakau-rd.
 Bainham, public hall, D. Brown, Rockville
 Burnside, chapel, Mrs. Lindsay.
 Christchurch, chapel, Durham-st., Herbert Langford,
 19 London-st., Richmond, Christchurch
 Dunedin—
 Tabernacle, King-st. } J. W. Stokes, Princes-st.
 Roslyn, hall, }
 Dunedin, Mornington, chapel, H. J. Naumann, 28
 Glen-rd., Mornington. [Caversham
 Dunedin Sth., chapel, W. A. Palmer, 21 Baker-st.,
 Dunedin, N. E. Valley, chapel, W. Lowe, 12 Bouverie-st.
 Gisborne, meeting hall, E. Grundy, Gladstone-rd.
 Gore, chapel, W. G. Ladbroke [P O Box 69
 Greymouth, Forresters' Hall, Albert-st., T. B. Dixon,
 Hampden, Otago, chapel, Joseph Bishop
 Happy Valley, private house, J. Flower,
 Hastings, private house, J. M. Miller, Havelock-rd.
 Helensville, chapel, E. Cameron
 Hoteo N., chapel, Jno. Gibbs
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiwi
 Kaitangata, chapel, Edwin Anderson, Pool-st.
 Kilbirnie, chp, Lyall Bay-rd., M. Vickery
 Lower Moutere, Charles Limmer.
 Lower Hutt, W. C. T. U. Hall, G. Wright, Waterloo-rd.
 Maitaia, chapel, H. Townshend
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.
 N. Albertland, public hall, Mrs. W. Ward, jr, Wellsford
 Oamaru, W. Kilgour, Trent-st.
 Onehunga, J. Raw, Queen-st.
 Pahiatua, chapel, T. W. Manifold [Manson & Barr
 Palmerston N., Orange hall, Mr. Metzenthin, c/o
 Papakura, C. Wallis
 Papakura Valley, L. Bodle, Alfriston
 Petone, chapel, W. Taylor, Richmond-street
 Port Albert, chapel, Wm. Prictor
 Pukekohe, public hall, Robert Begbie
 Richmond, W. Donald, Richmond-rd.
 Ross, private house, J. P. Muir.
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, R. Crichton
 Stratford, Old Masonic Hall, Chas. Downey
 Takaka, State School Room, A. E. Langford, Takaka
 Tadmor, private house, Wm. Anglesey
 Tara, Mangawai, chapel, P. James
 Te Arai North, public hall, Jos. Benton
 Timaru, private house, A. E. Fairbrother
 Turua, public hall, R. W. Bagnall
 Wai-iti, meeting house, E. Griffith
 Waimangaroa, private house, Thos. Hay
 Wanganui, chapel, H. Siddall, 4 Mathieson-st.
 Warkworth, chapel, Thos. Oakes
 Wellington, chapel, Vivian-st., Geo. Gray, Webb-st.
 Wellington Sth., chapel, A. Thomas, sr., Crawford-rd.,
 Wellsford, chapel, J. Pook, Tebana [Kilbirnie

QUEENSLAND

Boonah, chapel, T. F. Stubbin [st., Clayfield
 Brisbane, chapel, Ann-st., Leonard Gole, Liverpool
 Bundamba, chapel, George Green
 Charters Towers, chapel, E. Pepper, Bluff-rd.
 Childers, chapel, Macrossan-st., John Thompson
 Eel Creek, chapel, James Dunmall, The Rocks
 Flagstone Creek, schoolroom, W. Bailey
 Gympie, chapel, S. Trudgian, Harkins-st., Mt Pleasant
 Ma Ma Creek, chapel, T. Chappell, Mt. Whitestone,
 via Grantham
 Malar, Private House, W. Pates, Boobie rd., Nanango
 Mount Walker, hall, F. Henriksen
 Maryborough, Prot. hall, W. Stiler
 Marburg, chapel, A. Buhse, Walloon
 Rosewood, chapel, H. Berlin
 Roma, chapel, Geo. Pitman
 Rosevale, chapel, J. Christensen
 Thornton, private house, W. Watkins
 Toowoomba, chapel, Russell-st. East, L. A. Hoskins,
 Vernor, chapel, O. Adermann [Eleanor-st.
 Wallumbilla, chapel, Thos. Hembrow
 West Halden, school house
 Wooroolin, Private House, J. H. Aderman, Wooroolin,
 Zillmere, chapel, J. Bruce

NEW SOUTH WALES

Albury, private house, J. E. Black, Wyse-st.
 Auburn, chapel, W. H. Clay, Auburn-rd.
 Belmore, chapel, W. H. Hall, Chalmers-st.
 Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.
 Bangalow, J. G. Snow [House, Wolfram-st. North
 Bungawalbyn, chapel, Luke Patch [Cassino
 Corowa, Chapel, W. S. Phillips, South Corowa
 Canley Vale, cpl T. A. Ferguson, 'Hill Brow,' St. Johns rd
 Casino, Masonic Hall, W. E. Rankine, Dalburrabin
 Dubbo, private house, L. J. Stimson, Wingewarra st.

Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"
 Fletcher-st., Marrickville
 Erskineville, meeting house, Toogood st, George
 Morton, 15 Marian-st., Enmore [roonga
 Hornsby, chapel, E. D. Andrews, Grosvenor-rd., Wah-
 Hamilton, School of Arts, S. G. Goddard, Swan-st.
 Hurstville, hall, A. J. Livingstone, Carysfort-st.
 Inverell, chapel, H. Cook, sent. [st.
 Junee, private house, School of Arts, S. Wilson, Crown-
 Killabakh, private house, J. Woollard
 Lilyville, cpl, W. C. Dane, Bunnering-rd., Kensington
 Lismore, tabernacle, F. R. Furlonger [wich Hill
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-
 Marrar, private house, E. J. Mousar, Old Junee
 Merewether, chapel, C. Nesbit, Frederick-st.
 Merrylands, private house, J. McGregor
 Moree, chapel, Mrs. J. Hodson, Boston-st.
 Mosman, Town Hall, G. H. Oldfield, Awaba-st.
 Mulgoa, private house, R. H. Fancourt
 Mungindi, chapel, Mrs. Butler
 North Sydney, chapel, Falcon-st., W. J. Modral, 24
 Colin-st. [Lewisham
 Paddington, chapel, A. W. Shearston, The Avenue,
 Petersham, Tabernacle, A. Brown, 16 Victoria-st.,
 Rockdale, hall, W. T. Black [Lewisham
 Rookwood, chapel, Mark Andrews, John-st.
 Seven Hills, private house, Geo. Piper [dale
 Sydney, City Temple, I Crawford, 131 Nelson-st. Annan-
 Sydney (Chinese), school hall, H. Louey, 51 Ann-st.,
 Taree, chapel, E. J. Saxby, Taree [Surrey Hills
 Tuggerah Lakes, private house, J. H. Colmer
 Tyalgum, private house, E. Stewart
 Wagga, Masonic hall, G. Birrell, Tarcutta-st.
 Wingham, School of Arts, H. Western

WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 125 King-st.
 Brookton, chapel, F. Jones
 Bunbury, Rechabite hall, T. T. Moore, Recreation Grd.
 Claremont, Town Hall, J. Inverarity.
 Collie, chapel, H. Digwood, Steere-st.
 Coolgardie, chapel, King-st., T. H. Argus
 Donnybrook, private house, E. J. Hadlow [consfield
 Fremantle, chapel, W. E. Vinicombe, Healy-st., Bea-
 Harvey, private house, G. P. Charman
 Kalgoorlie, chapel, Egan-st., J. Maloney, Maritana
 Hill, Kalgoorlie
 Leederville, Masonic hall, A. W. Manning, Subiaco
 Midland Junction, Masonic hall, Mr. Roberts
 Maylands, chapel, T. Peacock, 658 Hay-st., Perth
 Narrogin, private house, P. E. Wedd
 North Perth, hall, Fred Wickens, 26 Hanover-st.
 Northam, chapel, Wellington-st., W. Pond
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.
 Subiaco, cpl., Bagot-st., A. W. Manning, Nicholson-ro.
 York, Oddfellows' Hall, W. H. Lawrance, Avon Terrace

SOUTH AUSTRALIA

Alma, chapel, Arthur Jones [Terrace, Wayville
 Adelaide, chapel, Grote-street, W. M. Green, Park
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater
 Balaklava, chapel, A. W. Patterson
 Bews, chapel, 3. T. Barr
 Border Town, chapel, E. W. Milne
 Butler, chapel, R. W. Barr, Tumby Bay
 Lochiel, chapel, A. Green Shields, Nantawarra
 Owen, chapel, W. J. Marshman, Owen
 Glenelg, chapel, W. Burford, Glenelg
 Goolwa, chapel, Jas. Burger
 Hindmarsh, chapel, G. Duncan, Richard-st.
 Henley Beach, chapel, M. Noble, Lockleys
 Kadina, Tabernacle, Geo. Crouch
 Long Plain, chapel, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Mile End, chapel, Jas. Manning, Ware Chambers,
 Mallala, chapel, F. M. Worden [Adelaide
 Maylands, chapel, A. L. Read, Dover-st.
 Moonta, public hall, C. W. McGregor
 Narracoorte, chapel, E. Gaskin
 Norwood, chapel, G. H. Jenner, 8 Edmund-st.
 N. Adelaide, chapel, Kermode-st., W. Lyle, Bank of
 Prospect Mission, chapel } Adelaide, King-
 Point Sturt, chapel, A. W. Pearce [William-st.
 Port Pirie, chapel, A. E. Mudge, Port Pirie West
 Queenstown, chapel, R. Harris, Cross-street
 Strathalbyn, chapel, John Taylor
 Stirling E., chapel, A. G. Rudd, Bridgewater
 Unley, chapel, Park-st, P. S. Messent, Park-st.
 Wampony, chapel, R. K. Spotswood, Changwa, Bor-
 Willunga, chapel, D. Cheoweth [dertown
 Williamstown, chapel, W. G. Pappin
 York, chapel, Wm. Brooker, Princes-st., Croydon

TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kellevie
 Beaconsfield, private house, R. Zanker
 Geeveston, hall
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.
 Impression Bay, chapel, E. Smith, Tunnel Bay Rd.,
 Nubena, Tasman's Penin.
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st.
 New Ground, chapel, A. Dawson.
 Penguin, chapel, R. Hutton, South-rd.
 Port Esperance, chapel, A. J. Purvis
 St. Helens, private house, D. Purvis

From the Field—Continued.

being able to gain admission. The ceremony was performed by Mr. Gifford Gordon, assisted by W. G. Oram. The wedding breakfast was partaken of in the Athenæum, where Mr. and Mrs. Petty spared no pains to provide for the large assembly of guests. The bride was the recipient of a large number of valuable presents.—W.G.O.

CASTLEMAINE.—Splendid gathering last night at the gospel service, Bro. Clipstone's subject being "If Christ Came to Castlemaine, What would He See and Hear?" At the close of the service one young woman made the good confession. Death has visited us, and removed from our midst Sister Ada Cornish. Our sister had been laid aside by the hand of affliction for 12 months, and last night the call came to go up higher. She was an earnest Christian, devoted to the cause of Christ, and her works will follow her. Our heartfelt sympathy goes out to her sorrowing parents and relatives in their hour of sore bereavement.—E. Cadlolo, July 25.

MELBOURNE (Swanston-st.).—Last Sunday evening week there were three confessions, after Bro. Gordon's discourse, two of whom were received into fellowship on Lord's day morning. Bro. J. W. Baker spoke very acceptably at morning meeting. Bro. Gordon's subject in the evening was "A Blind Man's Creed." One young man made the good confession at the close of the address.

VICTORIAN MISSIONS.

By M. McLellan.

We are pleased to report progress in Home Mission work. Since last Conference in the various home districts 32 have been added to the churches. The meetings at Geelong have been especially encouraging. One Sunday evening the attendance was 340. Since Conference the additions at Geelong have been 8 by faith and baptism and 3 who were formerly immersed.

Bro. Thos. Bagley has been doing a great work in organising new districts, which though being financed by the Committee, are practically self-supporting. Since Conference a new circuit has been established at Maryborough, Dunolly and Bet Bet, also at Kyneton, Taradale and Drummond, where J. R. Combridge begins on Aug. 1. Arrangements are being completed for the resumption of the work at St. Arnaud at as early a date as possible, while tent missions are in contemplation at Swan Hill and Stawell. Bro. Clipstone is carrying on the work at Castlemaine pending the appointment of an evangelist there, when Bro. Clipstone goes to Shepparton and Cosgrove. Bro. Bagley, in suggesting these arrangements, is doing so at as little cost to the Committee as possible. But there is still a heavy responsibility resting on the H. M. Committee, therefore we earnestly hope that in our efforts for a forward movement in the home fields we will be assisted financially by churches and members as much as possible, so that we will not be crippled for want of funds. Bro. Bagley is at present in Sydney, having a well earned rest prior to entering upon some tent missions in the spring of the year.

Here & There.

One confession at Surrey Hills on Sunday night.

A start has been made with the building of the chapel at Marrar (N.S.W.).

S. G. Griffith closes his work at Norwood, S.A., on August 7, and will commence a mission at Mallala on the 14th.

D. C. McCallum and wife have sent word they were leaving England for a visit to Australia by the "Otway" on June 24.

We hear that A. C. Rankine intends to come home in the Vancouver mail boat "Manuka," which is due in Sydney on Sept. 5.

The Victorian General Dorcas will hold a special meeting on Wednesday next, Aug. 3, in the lecture hall, Swanston-st., from 10.30 a.m.

W. B. Blakemore, of Perth, intends paying a short visit to Melbourne before the Federal Conference, and to return to W.A. with F. M. Rains.

The S.A. sisters are requested to hand in notices of motion for the Conference on Sept. 16, not later than the Executive meeting, Aug. 4.—A. E. Manning, Sec.

The church at Fairfield, Vic., is making a forward movement. Bro. Smedley, junr., is now preaching there, and reports that the prospects are bright. Visits from brethren of sister churches would be appreciated.

John A. Ewers, who is now public school teacher at Cunderdin, W.A., has organised a Sunday School there of which he is both supt. and secretary. He had 25 scholars for a commencement.

The church at Auburn, N.S.W., has arranged to hold the gospel service one Sunday evening in each quarter in the local town hall; at this service a collection will be taken for the local hospital. The first will be held on July 31.

A meeting of the Victorian Churches of Christ C.E. Union will be held on Monday evening, Aug. 1, at Swanston-st. lecture hall, at 8 p.m. T. B. Fischer will preside, and a special address will be delivered. All delegates are urged to attend, as the business to be considered is very important.

Correspondents who wish to reach the N.S.W. Home Mission Organising Secretary quickly will please note that his address will be as under:—Aug. 4 to 12, P.O., Bungawalbyn; Aug. 13 to Sept. 6, c/o F. T. Saunders, Conway-st., Lismore; Sept. 7 to 15, P.O., Tyalgum, Tweed River; Sept. 17 to 28, P.O., Bangalow.

The Treasurer's books for the Federal Conference will close on Aug. 18. Will those churches or church officers who purpose sending on their contributions for the Federal Evangelistic Fund please do so at once? They have been asked to send a donation of not less than one penny per member per year from their funds. Send to T. B. Verco, Cowra Chambers, Grenfell-st., Adelaide, S.A.

The rally in connection with the Brisbane Bible School is making progress. In three Lord's days the membership of the school has increased over 100 per cent. A teachers' instructional class has been organised, meeting on Thursday evenings. No fewer than seven of our scholars have recently decided for Christ. Others are nearing the kingdom. We thank God and take courage.—J. I. Mudford.

Kindergarten work is an important element in uplifting the waifs and strays of society. In this work Sister J. A. Davies takes a deep interest. At her invitation a number of workers in connection with the churches in Melbourne were called together last week to listen to an address from Mrs. Chaplin. This lady is a prominent worker and ardent believer in kindergarten. The main feature of her address was the advocacy of the extension of kindergarten methods to boys and girls of larger growth. It was contended that the main principle of kindergartenism was the organisation of natural forces. It was a good address, and appreciation of it was expressed by the various speakers who discussed the subject.

We have received a copy of the *Star of the East*, the organ of the Vedanta Missionary movement in the English colonies. It is edited by a person who styles herself Sister Avabamia, who is also the principal missionary of the movement. It is a remarkable effusion, and presents Hinduism in its best features, with some borrowed garments from Christianity.

Our readers will appraise this movement at its proper value when they read Sister Avabamia's statement of what caused her to become a missionary to the colonies. It is as follows:—"How we received the divine command to come to the colonies while travelling in America. One morning, early in 1907, at two o'clock, everything was still, we were awakened by a gentle voice telling

us to 'Rise, be still and listen.' The command was obeyed at once, and we quickly left the bed, put on a garment, and went into meditation. As soon as we had been seated an extremely bright light surrounded us, so bright was it that it would have been impossible for the physical eyes to withstand it. The sensation of the body was very strange, but soon we were out of the body, and face to face with our Lord and Master, and a multitude of witnesses. The face of the Divine Ramakrishna shone like the sun, while his command was given: 'Take the Message of messages, the truth of truths, and go to the children beyond the seas, preach freedom unto them, such freedom from worldliness as is had in the Oneness with God, and see I shall be with thee.'

The Laymen's Campaign for Foreign Missions in America, says the *British Weekly*, is producing great and cheering results. Many cities, towns, and villages have immensely increased their gifts. It is calculated that from the seventy-five cities visited there will be an increase this year in the contributions for Foreign Missions of more than £300,000. The indefatigable general secretary, Mr. J. Campbell White, says:—"Instead of religion losing its grip upon men, the National Missionary Campaign has revealed the fact that religion is steadily securing a deeper grip upon the men of America. No commercial or political appeal has ever brought together such large companies of strong, representative men as have attended the seventy-five conventions held throughout the United States by the Laymen's Missionary Movement since last October. Pastors and Christian leaders generally have received mighty encouragement and inspiration from this unprecedented demonstration of the deep spiritual convictions of the men of the American churches."

One of the most remarkable converts and preachers, says *The Bible in the World*, that India has produced was Nilakantha Goreh—Nehemiah Goreh as he was called after his baptism—a high caste Brahman and Hindu pundit, deeply versed in all the Hindu philosophical systems. He despised Christianity, thinking it was a religion fit only for ignorant *Mlechhas* (outcasts), and set himself to undertake its refutation. With the object of proving that it was false he began to study the Bible, and he yielded to the simple fascination of Christ. Why and how he became a Christian he could never explain. "I was caught in a net, and I could not get away from Christ," he said. "Christ is so pure," was one of his expressions. It was a very similar experience to that of Pastor Hsi, of China, who, though a scholar and a man of influence, was yet an opium slave, but became enamored of the New Testament and conscious of the overpowering presence of Christ, and suddenly, in a moment of glorious faith, exclaimed, "He has enthralled me, and I am his forever." It was this Nehemiah Goreh who had the high privilege of helping Pandita Ramabai, the child-widow's friend, on her way to Christ.

By common consent the Kaiser has one of the acutest minds in Europe, and, as the years of life roll on, he mellows and ripens. We are glad to hear from his lips the words of true devotion that he applies to the holy Book:—"I often read the Bible. I like to read it every night. A Bible lies on a table at my bedside. I find the most beautiful thoughts expressed in it. I cannot understand how it is that so many persons pay so little attention to the holy Scriptures. Can any one read the Gospels and other portions of the Bible without feeling convinced that the words contain a simple truth established on unquestionable facts? Whenever I have to make any decision, I ask myself what the Bible would teach me to do in that particular case. The Bible is to me the fountain from which I draw light and strength. In hours of sorrow and depression I seek consolation therein. . . . Periods of dangerous doubt have always produced in their wake periods of enthusiastic religious feeling. I can not understand how life can be lived without real communion with the Almighty. We all must go through Gethsemane hours—hours in which our pride is humiliated. It is difficult to be meek, for each one of us desires to be his own master."

Dr. Horton's remarks on Hospital Sunday, says the *Christian*, have received considerable attention. He said that "the habit of Sunday worship in church is surely and slowly dying out in England." He added that "not more than one-thirteenth of the population of London attends church." He was induced to take this very gloomy view of things by the fact that the hospital collections, which came to £49,000 in the year 1903, had dropped down to £39,000 in 1909. He advocated, therefore, a special appeal to motor-car people and "week-enders." But is there not, perhaps, an enemy within our gates also? Dr. Campbell Morgan asks: "What can you expect when the pulpit has no clear message? Dr. Horton calls for a race of great and attractive preachers. Rev. Thomas Phillips says we need, above all, not "star preachers" for the pulpits, but a complete revision of our programme, so that worship may be placed first, and the man second. One well known headmaster recently expressed the fear that in many churches people made a "golden calf" of the sermon, to the loss and detriment of all else. It all points to the need for united humiliation before God, and united prayer for the manifestation of the power of the Holy Ghost!

Sir Edward Clarke, the famous advocate, has written to the *Times*, says the *Christian*, in severe terms with regard to the Ritualistic extravagances of the vicar of Thorpe, near Staines, and the apathy of his ecclesiastical superior, the Bishop of Winchester. Sir Edward says that, in 1907, the vicar "came to the parish, and gradually introduced vestments and ceremonies, which eventually changed the outward character of the services from that of the traditional services of the Church of England to that of the Romish Mass." The vicar's position may be inferred from the fact that he openly preaches Transubstantiation in the Romish sense, and has distributed a catechism which contains this form of confession:—"I confess to God Almighty, the Blessed Mary, and all the Saints, and to you, my father . . . wherefore I beg Blessed Mary and all the Saints, and you, father, to pray for me to the Lord our God. Amen." All this in the Protestant Church of England! The Bishop's veto has prevented the parishioners from seeking the protection of the Courts, and dissatisfaction is rife. Sir Edward protests against the inaction of the Bishop, and we are sure that in such protest he will have the sympathy of every loyal Churchman in the land.

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COMING EVENTS.

AUGUST 7, 8 & 10.—South Yarra Church and Sunday School Anniversary. Morning, Wm. Wilson; 3 p.m., F. M. Ludbrook. Monday, Public Demonstration. Address by C. A. Quick. Presentation of prizes, etc. Wednesday, Bioscope Entertainment. Admission, 6d. Good programme.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Church, Colac, £6; North Richmond, per Miss Newham, £1/13/3; Lygon-st., per Mrs. Holloway, 12/7; Swanston-st., per Miss Bett, 9/2; per Miss Philp, 16/6; Northcote, 12/6; Collingwood C.E. Society, £1; Miss C. Harris, East Prahran, 10/-.

IN MEMORIAM.

MAIN.—In loving memory of our dear sister, Catherine Main, who departed this life on July 25, 1909, at her late residence, "Cathlaw Hill," Drummond.

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—Inserted by her loving sister, I. Bingham, Drummond.

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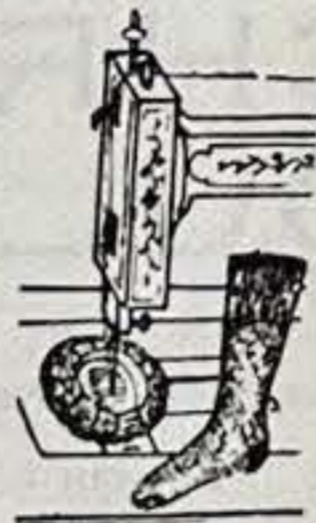
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Obituary.

McGREGOR.—On Saturday, June 4, there passed away suddenly and unexpectedly our highly esteemed and respected Sister Elizabeth W. McGregor, wife of James McGregor, member of the Victorian Home Missionary Committee and deacon of the church at Fitzroy. Mrs. McGregor, who was the daughter of A. and E. Abercrombie, at one time members at the Mechanics' Institute and subsequently at Swanston-st., was born in Edinburgh, Scotland, in 1849, and came to Melbourne with her parents in 1852. She was baptised at Lygon-st. by G. L. Surber, and later transferred her membership to Swanston-st. When the church at Fitzroy was organised in the Tabernacle, Johnston-st., in 1888, she and her husband became foundation members, and remained in constant and uninterrupted fellowship until her death. During those years she gained, by her exemplary Christian character and her generous, sympathetic disposition, the sincere regard and goodwill of the entire church, and it was with unfeigned sorrow that we received the sad news of her sudden decease. Our sympathies are extended to our beloved Bro. McGregor and his son and two daughters in their sad bereavement, and commending them to the loving care of our heavenly Father, we feel sure that they will be sustained with the bright and precious hope of the gospel of Jesus Christ, who "abolished death and brought life and immortality to light."



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